THE

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VOL. III. PART II.

FROM JULY TO DECEMBER, 1807, *INCLUSIVE*.

Φιλοσοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε και Αριστοτελικην· αλλ' ὁσα ειρηται παρ' ἑκαστη των αἱρισεων τουτων καλως δικαιοσυνην μετα ευσεβους επιστημης εκδιδασκουσα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ Φιλοσοφιαν φημι. CLEM. ALEX. *Strom. Lib. i.*

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PREFACE.

WITH sincere pleasure and gratitude, the Conductors of the ECLECTIC REVIEW look back on the annual period of their labours now brought to a conclusion. Unless their endeavours have been singularly unsuccessful, and the testimony of their friends is more flattering than correct, they have not forfeited that pledge for the progressive improvement of the Publication, which they gave to their readers at the commencement of the year. With a resolute but candid avowal of evangelical sentiment, they have been so fortunate as to unite an exercise of literary talent, which intitles them to assert an equality, and on some occasions a pre-eminence, in comparison with any similar production.

The very numerous assurances of approbation, of increasing support, and of deep concern for its prosperity, received from persons of high religious and literary eminence, are satisfactory proofs, not only of the merit, but of the efficacy, of their undertaking. To arouse the Christian world to a perception of the important influence which literature possesses, in obstructing, or accelerating, the progress of religious truth and human happiness, was the primary object, and to a very encouraging degree has been the result, of their disinterested efforts. It is, happily, no longer necessary to urge, that the customary employment of such an engine against the interests of Religion and Morality,

is the clearest of all arguments for adopting it in their defence.

The success of the REVIEW is the more gratifying to the Conductors, as it has been obtained, not only by the fairest means, but in spite of no little opposition. They have had equally to contend against the apathy of *unenlightened piety*, and the enmity of *unsanctified learning*,—against the ignorance which could not understand, and the intelligence which could not endure, the meaning and the purposes of their work. Their catholic and independent principles have been resisted by the prejudices of illiberal partizans, and their conscientious discharge of official obligations has excited the splenetic and insidious hostility of disappointed authors. From the influence of persons who cannot suppress one private wish, or sacrifice one personal feeling, for the attainment of an object of vast and comprehensive utility, the Conductors of this Publication appeal to the protection of the pious and enlightened, to whose favourite and sacred interests all their efforts are devoted.

While they perfectly rely on the continuance of that favour which they have aimed so earnestly to merit, and acknowledge with so much pleasure to have received, they renew the assurances of their anxious wish to preserve the work from every imperfection, that has at any time been discoverable in its execution; at the same time, they solicit from every reader, with the most respectful urgency, that individual support, and that zealous patronage and recommendation, which only can augment the diffusion and utility of their work to the extent of their benevolent ambition.

THE

ECLECTIC REVIEW,

For JULY, 1807.

Art. I. *A new Literal Translation from the Original Greek, of all the Apostolical Epistles.* With a Commentary and Notes, philological, critical, explanatory, and practical To which is added a History of the life of the Apostle Paul. By James Macknight, D. D. Author of a Harmony of the Gospels, &c. Second Edition, 6 Vols. 8vo. pp. 3040. Price 3l. 13s. 6d. Longman and Co. London. Creech and Co. Edinburgh. 1806.

AMONG the various employments of literary talent, few are more valuable or more difficult than that of a commentator on Scripture. The truth or error of his interpretations may be of inestimable import to the happiness of multitudes. The influence of his opinions will extend far beyond the pages of his book; and on them it may frequently depend, in a measure, whether the careless shall be composed or alarmed, the profligate hardened or reclaimed, the sceptical fixed in delusion or converted to the truth. The difficulties and obscurities of the sacred writings, if he cannot rationally explain them, may become a weapon in the hands of the scorner, a cause of stumbling and offence to the devout, and a pretext for the follies and extravagancies of the fanatic. For the just execution of such an important task, integrity, learning, and judgement, in the commentator, are indispensable. He has to attempt the explanation of ancient writings, composed in languages which have ceased long since to be vernacular, referring frequently to facts, and customs, of which modern inquirers can attain but an imperfect knowledge, and involving debated questions, some of which have been perpetually agitated with more animosity than success.

To give a judicious explanation of the epistolary parts of the New Testament, is perhaps peculiarly arduous. In addition to those difficulties which are common to the other parts of that volume, the Epistles, and more especially St. Paul's, are often obscure, from the free and irregular nature of their composition. They also occasionally refer to the existing state of the

churches and persons to whom they are addressed, which cannot always be fully elucidated; and not unfrequently introduce doctrines of the highest general importance, in connection with personal and peculiar circumstances. The singular style, also, of St. Paul must not be overlooked; though always forcible, and occasionally rising into remarkable beauty and sublimity, it is often involved, abrupt, and elliptical.

But where the subject is supremely and generally interesting, the necessity of a complete and satisfactory elucidation may be truly estimated by the difficulty of producing it. Numerous translators, and commentators, therefore, with different degrees of learning and judgement, have contributed their services. The number of those works, indeed, which are truly valuable, is not very large; but among them we scruple not to include the Translation and Commentary of Dr. Macknight, of which the second edition now lies upon our table. We are far from pledging ourselves to the truth of every sentiment, or the correctness of every criticism, which it contains; but we cheerfully use the present opportunity, which its re-appearance in a more commodious shape affords us, to give it generally our warm approbation, and to recommend it afresh to the attention of our readers.

From a brief sketch of his history, prefixed to the first volume, we learn that Dr. Macknight was born in the year 1721. He received his education at the universities of Glasgow and Leyden, and having passed through life with much respectability and usefulness, died at an advanced age, in the year 1800. He published "The Harmony of the Gospels," "The Truth of the Gospel History," and the work which is under our review. Some information concerning this last and most important of his performances, which was first published in 4 vols. 4to. 1795, we copy from the account of his life.

'Respecting this Work, it is, perhaps, not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous professional avocations, the Author, while composing it, was seldom less than eleven hours every day employed in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand.—At the time of publishing 'The New Translation of the Apostolical Epistles, with a Commentary and Notes,' Dr. Macknight was highly indebted to the patronage of the Duke of Grafton; and after the work made its appearance, he received the most honourable testimonies of approbation from many of the Bishops and respectable Dignitaries of the Church of England, as well as from the ablest Divines of all descriptions.'

Dr. M.'s work commences with a general preface of considerable length, comprising a variety of interesting and useful

matter. It contains the reasons which induced the author to undertake the task; the principles on which he has executed it; and likewise a view of the Syriac and vulgate versions, and of the English translations antecedent to that in common use, intended to demonstrate the necessity of a new one. We perused that part of the preface with the least satisfaction, in which our author states his opinion concerning the commonly received text of the Greek Testament, from which his translation is made. Dr. Macknight appears to have derived his information on this subject, chiefly from Mill; and we are rather surprised, that he did not more frequently advert to the labours of Wetstein, and other writers, by whose exertions this department of biblical criticism has been advanced far beyond the state in which Dr. Mill had left it. We can scarcely admit that the first editions of the Greek Testament were published with all that care and accurate judgement in selecting the best readings, which our author supposes; nor, as he asserts, that the most ancient and valuable MSS. were exclusively employed. Indeed, Dr. M. is rather inconsistent with himself, when he allows that some of the rejected readings are, in point of authority, equal, or perhaps superior, to those which have been admitted. We are by no means desirous to depreciate the value of the common text, or to encourage a spirit of hasty criticism, and rash alteration; but it is our duty to notice this instance of inaccuracy in our author's statements; and we beg leave to remind the scrupulous reader, that our authorized English version occasionally follows readings different from those of the common editions.

Four essays are inserted at the beginning, and four others in different parts of the work. Well written dissertations of this kind, on subjects of biblical criticism, are highly useful; as they tend to produce habits of examination and judgement, and to remove that slavish deference, with which too many consult a commentator. Several of these essays are, however, wholly theological.

The first is on the commission given by Christ to his Apostles. This essay deserves to be read with attention, as it affords an able view of the subject; and without directly entering into controversy, fully confutes the opinion of those, who imagine the epistolary writings in the New Testament to be of secondary importance. The second is on the use which the churches were to make of the epistles, and the manner in which they were published and preserved. The third is on the Apostle Paul's style and manner of writing. We cannot agree with our author, when he asserts (vol. I. p. 88.)that the Apostle designedly adopted an obscure manner of writing. We do no honour to Christianity, when we compare the phraseology of

the New Testament to the intended obscurities, and enigmatical manner, of the heathen philosophers. Plainness, and simplicity, are the characteristics of the gospel dispensation; and sufficient reasons may be adduced for the occasional obscurity of St. Paul, without recurring to design. The fourth essay extends to the length of seventy pages; it discusses the peculiarities in the language of the New Testament; and constitutes a valuable collection of critical remarks and illustrations. The fifth consists of a tedious explanation of the covenant with Abraham. The sixth presents us with Dr. Macknight's sentiments on the Doctrine of Justification. The seventh is on the Mediation of Christ, in which much use has been made of Butler's Analogy. The eighth essay contains some ingenious and useful remarks on the right interpretation of scripture language.

The main part of the work, the new translation, commentary, and notes, remains to be investigated. The common English translation, the Greek text, the new translation, and the commentary, are printed in four parallel columns. About one half of each page, on the average, is occupied with the notes.

The translation evidently appears to be the result of much labour, and reflection. It is in general, as it should be, perfectly literal; and many passages which in our common version are obscurely and inaccurately rendered, are given by Dr. M. with clearness and precision. Particular attention, also, is paid to the various senses of the Greek particles, which are largely illustrated in the fourth essay. From the conclusion of this essay, we transcribe some just observations.

'From the numerous passages of scripture produced in this essay, it appears, That the Greek particles, as used by the writers of the New Testament, have a great variety of significations: that no translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given, will rightly express the meaning of these writings: and that the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning: whereas by a wrong translation, it becomes quite incoherent, if not inconsequent.' Vol. I. pp. 161, 162.

As an instance of judicious translation, we extract the version of 1 Cor. iv. 3 and 4. with the commentary and notes on the passage.

Trans. '3 (Δε, 106) *Therefore to* me it is a very small *matter*, that *I be condemned* [1] *by* you, or *by human* judgment, [2] (αλλα, 78.) *because I do not condemn myself.*

[1] Ver. 3.—1. *That I be condemned by you.* The word ανακρινω properly

'4 For I *am conscious to myself of no* FAULT.[1] (Αλλα) *However, I am not by this,* justified IN YOUR EYES. But he *who condemneth* me is the Lord.'

Comm. '3 *Therefore, to me it is a very small matter, that I be condemned* as unfaithful, *by you, or by any man's judgment,* for not having taught you more fully; *because I do not condemn myself* as unfaithful in that respect; neither will Christ my master condemn me.

'4 *For I am conscious to myself of no fault* in the discharge of my stewardship. *However, I am not by this justified,* I know, *in your eyes. But* I add, *he who condemneth,* he who alone hath a right to condemn *me, is the Lord* my master.' Vol. II. p. 61.

The figures inserted in this translation, refer to the rules in the fourth essay for understanding the Greek particles.

Our common translation of 1 Cor. vii. 40. latter clause, "*And I think also that I have the spirit of God,*" rather leads to the idea that the apostle entertained some doubt on the subject. Our author has rendered the passage more explicitly; and fully established the correctness of his version, in the subjoined note.

"*And I am certain that even I have the spirit of God.*"

'The word δοκω, in this, as in many other passages, does not express *doubting*, but *certainty*. Thus, 1 Cor. iv. 9. Δοκω, *I am certain God hath*, &c.—1 Cor. viii. 2. *If therefore any one,* δοκει, *is confident of knowing.*—Heb. iv. 1. *Any of you,* δοκη υστερηκεναι, *should actually fall short.*—Mark. x. 32. Οι δοκουντες αρχειν, *They who exercise rule.*—Luke viii. 18. *What* δοκει εχειν, *he really hath.*—1 Cor xi. 16. *If any one,* δοκει ειναι, *resolves to be contentious.*—1 Cor. xiv. 32. *If any one,* δοκει προφητης ειναι, *really is a prophet.*—To shew that the Greeks themselves used the word to denote *certainty* and *reality*, Dr. Pearce quotes Ulpian, in Demosth. Olynth. i. who says, Το δοκειν η παντως επι αμφιβολε τασσουσιν οι παλαιοι, αλλα πολλακις και επι τε αληθευειν: that is, δοκειν *is used by the antients,*

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signifies *to examine*, in order to pass a judicial sentence, either of acquittal or of condemnation, Luke xxiii. 14. Acts iv. 9. But as the simple verb κρινειν, *to judge*, signifies also *to condemn*, Rom. xiv. 22. the compound verb ανακρινειν, *to examine*, may signify *to condemn* in consequence of examination; it being usual in all languages, to put the cause for the effect. This sense, the word ανακρινειν evidently hath in the latter part of the verse; Ουδε εμαυτον ανακρινω, *I do not condemn myself:* for the apostle could not say, *I do not examine*, or *judge myself.* It is the duty of every good man to *examine* and *judge himself:* and it is what the apostle recommended to the Corinthians, 1 Cor. xi. 31. 2 Cor. xiii. 5.

2. *Human judgment.* Ανθρωπινης ημερας; literally, *human day*, namely, *of judgment*, in allusion to the great day of judgment.

Ver 4. *For I am conscious to myself of no fault.* The like form of expression was used by the Latins: *Nil conscire sibi, nulla pallescere culpa.* We have the Greek phrase complete, Job xxvii. 6. LXX, Ου γαρ συνοιδα εμαυτω ατοπον πραξας.'

not always to express what is doubtful, but likewise to express what is certain. From these examples, it is evident, that the word δοκω, in this verse, does not imply, that the apostle was in any doubt, whether he was inspired in giving this judgment. It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used in the irony of the false teacher, who called his inspiration in question.' Vol. II. pp. 118, 119.

The meaning of 1 Pet. iii .18—20. has often been misapprehended; we shall therefore present our readers with Dr. Macknight's version and explanation of the passage. To us it appears far more rational, than the notion of preaching in an intermediate state, or place of safe custody, which the late Bishop of St. Asaph defended with considerable ingenuity*.

Trans. ' 18 For *even* Christ hath once suffered for sins[1], the just for the unjust, that he might bring us to God; being put to death *indeed* IN the flesh, but *made alive* BY the Spirit[2].

Comm. ' 18 Our sufferings are no proof that our cause is bad, and that God is displeased with us: *For even Christ hath suffered once for* the *sins* of others; *he who was perfectly righteous* suffered *for the unrighteous, that* by making atonement for our sins he *might bring us to God* as acceptable worshippers; *being put to death indeed by the flesh, but made alive by the spirit,* as approved of God in dying for the sins of the world.

Ver. 18.—1. *For even Christ hath once suffered for sins.* In the sufferings of Christ, we have a clear proof, that sufferings are no evidence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. Moreover, in the resurrection of Christ, we have a convincing proof, that the sufferings of good men are not inconsistent with the perfections of God. For he will reward them with a blessed resurrection from the dead, accomplished after the example of Christ's resurrection. Wherefore, the power of God, visible in Christ's resurrection, affords to all who lose their life for the gospel, a sure ground of consolation and hope that God will raise them at the last day.

.2. *But made alive by the Spirit.* As Christ was conceived in the womb of his mother by the Holy Spirit, Luke i. 35. so he was raised from the dead by the same Spirit; on which account he is said, 1 Tim. iii. 16. to have been *justified by the Spirit;* and Heb ix. 14, to have offered himself without fault to God, *through the eternal Spirit.*—It is true, the resurrection of Christ is ascribed to the Father, 1 Cor. vi. 14. 2 Cor. iv. 14. Ephes. i. 20. But that is not inconsistent with Peter's affirmation in this verse: For the Father may, with the strictest propriety, be said to have done what the Spirit did by his appointment; especially as it was done to shew that God acknowledged Jesus to be his Son.—What our Lord said concerning his own resurrection, John ii. 19. *Destroy this temple and in three days I will raise it up,* is to be understood in the same manner. For

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* He first started his opinion, we remember, in a sermon preached at Brighton before the Prince of Wales; it was afterwards published (1804) under the title "Christ's Descent into Hell." *Rev.*

Trans. ‘ 19 By which [1] also *he preached* [2] *to* the spirits in prison,[3]

Comm ‘ 19 *By which* spirit *also*, speaking in Noah, (2 Pet. ii. 5.) *he preached to the* persons now *in prison.*

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having told the Jews, John x. 18. *I have power to lay down my life, and I have power to take it again*, he added, *this commandment I received of my Father.*—Christ's resurrection being an example as well as a proof of our resurrection, he was raised by the agency of the Spirit, perhaps, to shew that we shall be raised by the same power exerted agreeably to the will of God and of Christ; on which account the resurrection of the dead is ascribed sometimes to the Father, Acts xxvi. 8. 1 Cor. vi. 14. Heb. xi. 19. but more frequently to the Son, John v. 28. vi. 39, 40. 1 Cor. xv. 21, &c. 1 Thess. iv. 16, &c.

Ver. 19. *By which also he preached to the spirits in prison.* Christ is said, by the same Spirit who made him alive, to have preached to the antediluvians, because his Spirit inspired Noah to preach to them, as is plain from Gen. vi. 3. *My Spirit shall not always strive with man.*—Hence *Noah is called a preacher of righteousness*, 2 Pet. ii. 5. note.—By attributing the preaching of the ancient prophets to Christ, the apostle hath taught us, that from the beginning, the economy of man's redemption hath been under the direction of Christ. Accordingly the same apostle hath expressly affirmed, 1 Pet. i. 11. That the spirit who was in the ancient prophets, was the Spirit of Christ.

2. *He preached.* Πορευθεις εκηρυξεν, Syriac version *Et predicavit.* Elsner, on this passage, hath produced examples from the Scriptures, and from Demosthenes, to shew that the phrase, *he went and preached*, is a pleonasm for *he preached.* See Ess. iv. 57. Among the examples from scripture, the clearest and most direct is, Ephs. ii. 15. *Having abolished*, &c. 17. (και ελθων ευαγγελισατο) *and came and preached peace to you who were afar off, and to them who were nigh.* For it is certain, that our Lord, after his resurrection, did not go personally to the Gentiles, to preach peace to them. He preached to them by his apostles only. But if Christ is said by Paul to go and do, what he did by his apostles, he may with equal propriety be said by Peter, to go and do, what he did by his prophet Noah. See Jude ver. 14.

3. *To the spirits in prison.* Some commentators, supposing that the word Πνευμασι *spirits* is of the same signification with ψυχαι *souls*, ver. 20. interpret this passage, of Christ's personal preaching. For those to whom Christ was to preach being called *captives in prison*, Is. xlii. 7. xlix. 9. they to whom Noah preached, might, by the same figure, be called *spirits in prison.* Yet since *the spirits in prison*, to whom Christ preached, are expressly said to have been disobedient in the days of Noah, this interpretation cannot be admitted. I have, therefore, in the explication of the passage, supplied the word *now*, to shew that the apostle speaks of the antediluvians in their present state. They were men on earth in the flesh, when Christ preached to them by his Spirit speaking in Noah: But they are now *spirits in prison*, detained, like the fallen angels (Jude, ver. 6.) *unto the judgment of the great day.* In the Syriac version the clause is thus translated, *animabus illis quæ inclusæ fuerunt in sepulchro.*—By *the spirits in prison*, L. Barrington understands Noah's family shut up in the ark. But it does not appear that they were disobedient.

T. '20 *Who formerly* were disobedient,[1] *when the patience* of God once waited in the days of Noah, while *an* ark *was preparing, in which* few, that is, eight souls, were *effectually saved* by water.[2]

C. '20 *Who formerly were disobedient, when the patience of God, once* for all, *waited* for their reformation *in the days of Noah*, during an hundred and twenty years, *while an ark was preparing, in which few, that is, eight persons*, only, *were effectually saved by* the *water* of the flood itself, which bare up the ark in which they were inclosed.

'Ver. 2....—1. *Who formerly were disobedient.* This clause being connected in the original, with the clause, *spirits in prison*, it is evident that *the spirits in prison* to whom Christ preached, are the persons who were disobedient in the days of Noah, but who now are spirits in prison: unless we suppose they are said to have been in prison in the days of Noah, by the same figure of speech, that the persons to whom Christ preached in the days of his flesh, are called *captives in prison*, Luke iv. 18.

'2. *Eight souls were effectually saved by water*, or *safely conveyed through* the *water*: thus, Acts xxiv. 24. ινα επιβασαντες τον Παυλον διασωσωσι προς Φηλικα τον ηγεμονα, is translated, *that they may—bring Paul safe unto Felix the governor.* Christ's preaching to the antediluvians by Noah, the destruction of these antediluvians for their disobedience to that preaching, the preservation of Noah and his family in the ark by means of the water of the deluge, are all fitly mentioned, to shew that it hath been God's way from the beginning of the world, when the wickedness of men becomes general to oppose it, by raising up prophets to reprove them, and to warn them of their danger, and after waiting for their repentance to no purpose, to destroy them: while he delivers the righteous from the evils to which they are exposed, by manifest interpositions of his power. These things teach us, that we should not think the worse of the gospel, because it hath been rejected by many, nor of ourselves, because we are persecuted by the wicked. On the other hand, by the punishment of the antediluvians, and of the Jews who crucified our Lord, wicked men and persecutors are taught to dread the judgments of God.' Vol. V pp. 478—482.

But while we find much in the translation to commend, we are at the same time obliged to remark, that it contains many unnecessary variations from the common version. Where the new translation differs essentially from the old one, it is generally with improvement; but very often the variation is only verbal. It frequently consists in the exchange of one synonymous term for another, as "valuable" for "precious" 1 Cor. iii. 12. "Doth not rejoice" instead of "rejoiceth not" Id. xiii. 16. *Cum multis aliis.*

In some passages, we think the rendering inaccurate; for instance, καταφρονεω is rendered *misconstruct*, Rom. ii. 4. *think amiss*, 1 Cor. xi. 22. This explanation of the term is defended from its etymology. But etymology affords only a frail support, when opposed to general usage. The word is uniformly employed in the New Testament, in the sense of despising, or lightly esteeming, as it is also by classic writers.

Phil. iii. 14. is improperly translated, "*I follow along the mark:*" and thus paraphrased, "*I follow in the course*

along the mark, I run on in the marked out course of faith and holiness." Dr. Macknight has referred us to no authority for translating σκοπος, a mark or line drawn or prescribed, though he defends it plausibly. It signifies a mark to shoot at, in which acceptation it is used by Pindar, Olymp. 10. line 85. Also by Lucian, Nigrinus, sect. 37. *sub initio*, and by other writers. It is employed in the same signification by the Lxx, Job xvi. 30. Lam. iii. 12. It is also used metaphorically in the sense of an object, or purpose kept in view; which is the case in the passage under consideration. We know of no authority which will establish our author's rendering. "I follow along," expresses but inadequately the force of διωκω, which implies both earnestness and perseverance. It is according employed by the classic writers to describe the pursuit of an enemy put to flight in battle; and likewise to mark the eagerness displayed by those who were left behind in the race. *Vide* Soph. Electr. 740.

Heb. xi. 34. The last clause is rendered, "*overturned the camps of the aliens.*" We think the common translation equally eligible. Παρεμβολη undoubtedly signifies a camp, but it is used metonymically for an army, both by the Lxx, and by profane writers. 1 Sam. xiv. 16. Ælian. Var. Hist. xiv. 46. The common rendering of εκλιναν is also authorized by classical usage. *Vide* Homer. Il. E. 37.

In Ephesians, v. 31. προσκολληθησεται is strangely rendered, "*shall be glued.*"

The translation of Rom. vii. 21. is unintelligible, and indeed absurd. In some places the English idiom is violated; as, "*Hath gifted to us all things.*" 2 Pet. i. 3. "*Hindering us to preach.*" 1 Thess. ii. 16. "*I do not the good which I incline,*" Rom. vii. 19. &c. &c.

The phraseology is sometimes awkward, as the "*wrath of men doth not work out.*" &c. James i. 20. And sometimes low, as, "*For shame to you I say.*" 1 Cor. vi. 5. "*Concerning whom ye got orders.*" Col. iv. 10. A few passages we remarked as rather too paraphrastical, as Phil. iv. 11. "*I do not speak this, because I was unhappy in want.*"

The commentary generally gives the true sense of the text, in a concise form. With the notes especially, we have often been highly gratified: in several instances, we have thought the sentiments they expressed erroneous, and the remarks trifling; but they are on the whole very valuable. They contain much useful information, requisite to understand fully the meaning of the passages to which they are subjoined; they occasionally illustrate the beauties of sentiment and language in the epistles, and not unfrequently contain important practical remarks.

To each epistle is prefixed an Introduction, containing his-

torical, and geographical information, relative to the places in which the churches were planted; suitable preliminary observations on the moral and religious state of the persons addressed; and chronological investigations into the date of each epistle. And though, on the last head, it is perhaps impossible to obtain absolute certainty, yet we think Dr. M. appears to much advantage in this department of his work.

Each chapter also is introduced by a long "View" of the subjects contained in it. We could have wished, that instead of this, a short abstract of the contents had been prefixed to each epistle, and that the common divisions, which are often very injudicious, had been wholly disregarded. Retaining them in the "old translation" would have been quite sufficient, for purposes of reference; and a just division of each epistle into sections and paragraphs, according to the course of the subject, would, more than any other method, have rendered conspicuous the propriety and import of the apostle's reasoning.

In the last volume, a life of St. Paul, accompanied with proofs and illustrations. Dr. Macknight has here very properly availed himself of the learned labours of Lardner, and other writers. We think so highly of this part of the work, as tending to explain a considerable portion of the Acts of the Apostles, as well as the Epistles of Paul, that we could wish to see it published in a separate form.

We should gladly have extended this article to much greater length, had not the work in question been so long before the public; as the translation and the commentary, the notes and the dissertations, would afford considerable scope for critical examination. With regard to some important points of theological controversy, by which the religious world is unhappily divided, it is needless for us to say any thing more, than that Dr. M. favours the Arminian system; and that his opinions in this respect are frequently disclosed in the course of the performance. But considering it generally as a work of real utility and excellence, we cheerfully recommend it to readers of every class, who can easily compass the purchase, and especially to the biblical student and Christian minister.

Art. II. *Memoirs of the Life and Writings of the Hon. Henry Home, of Kames;* one of the Senators of the College of Justice, and one of the Lords Commissioners of Justiciary in Scotland; containing Sketches of the Progress of Literature and general Improvement in Scotland, during the greater Part of the Eighteenth Century. 2 vols. 4to. pp. 850. Price 3l. 3s. Royal 5l. 5s. Cadell and Davies, 1807.

THE principal facts relative to the individual who forms the leading subject of this work, may be given in a few words. Henry Home was the son of a country gentleman of small

fortune, and was born in the year 1696. About the age of sixteen, he was bound by indenture to attend the office of a writer to the signet in Edinburgh, with a view to prepare himself for the profession of a solicitor. Being sent one evening by his master with some papers to the President of the Court of Session, he was so handsomely treated by the venerable judge and his daughter, and so enchanted with the character of dignity and elegance in their manners and situation, that he was instantly fired with the ambition of attaining eminence in the public profession of the law, and resolved to qualify himself for an advocate. He commenced a most laborious course of study, as well in the departments of literature and science, as in the knowledge more peculiarly appropriate to his intended profession, and made a rapid progress in them all. He was called to the bar at the age of 27, published various writings on legal subjects, obtained at length the first eminence as a pleader, and was appointed at the age of 56 one of the judges of the Court of Session, by the title of Lord Kames. His moral and metaphysical studies were prosecuted with as much ardour as those of the law; he was personally acquainted with most of the philosophers of the time; and by means of his writings became celebrated as a philosopher himself. When he was near the age of 70, his fortune received the addition of a very large estate, left to his wife, to whom he had been married at the age of 45: this estate he was almost enthusiastically fond of cultivating and adorning. About the same period that he obtained this wealth, his legal rank was raised to that of a Lord of Justiciary, a judge of the supreme criminal tribunal in Scotland, of which office he continued to discharge the duties till his death, in 1782, in the 87th year of his age.

Lord Kames was a very conspicuous man in his time, and deserved to pass down to posterity in a record of considerable length. He has rendered a material service to literature by his Elements of Criticism; and from the work before us it is evident, that his professional studies contributed the most important advantages to both the theory and the administration of law in Scotland. The improvement in agriculture also, in that country, seems to have taken its rise, in a great measure, from his zeal and his example. He received from nature an extraordinary activity of mind, to which his multiplied occupations allowed no remission, even in his advanced age; we find him as indefatigable in his eightieth year, as in the most vigorous and ambitious season of his life. The versatility of his talents was accompanied by a strength and acuteness, which penetrated to the essence of the subjects to which they were applied. The intentions with which he pro-

secuted such a wide diversity of studies, appear often excellent; very few men so ingenious, so speculative, so systematic, and occasionally so fanciful, have kept practical utility so generally in view. The great influence which he exerted over some of the younger philosophers of the time, several of the most distinguished of whom were proud to acknowledge themselves his pupils, was employed to determine their speculations to useful purposes. His conduct in the office of judge appears to have impressed every impartial man that witnessed it, with an invariable opinion of his talents and integrity. As a domestic and social man, his character was that of frankness, good humour, and extreme vivacity. His prompt intelligence continually played around him, and threw its rays on every subject that even casualty could introduce into conversation. His defects as a speculatist were, that he had not, like the very first order of minds, that simplicity of intellect that operates rather in the form of power than of ingenuity, and is too strong to be either captivated or amused by the specious fallacies of a fantastic theory; and that, as far as we have the means of judging, he had a higher respect for the conjectures of mere reason, than for the authority of revelation.

The name of Lord Kames is sufficiently eminent to render an account of his life interesting, though it appear more than twenty years after his death. But we greatly admire the modesty with which Lord Woodhouselee, better known to the literary world under the name of Mr. Fraser Tytler, has been waiting, during this extended interval, for some abler hand to execute a work, to which he, very unaccountably, professes himself inadequate. This long delay, however, has been of immense service to the magnitude of the performance, which has perhaps been growing many years, and has risen and expanded at length, into a most ample shade of cypress over the tomb of Lord Kames.

In order to give the book this prodigious size, the author has chosen to take advantage of Lord Kames's diversified studies, to enlarge on the several subjects of those studies; of his profession of law, to deduce the history of Scottish law, and of the lives of its most distinguished professors and practitioners, accompanied by dissertations on law in general; and of his happening to be a Scotchman, to go back as far as the tenth century in order to prove that there were scholars then in Scotland, and return all the way downward, proving that there have been scholars there ever since. In his youth Lord Kames was acquainted with a particular species of beaux, peculiar to those times, which animals had, if our author is to be believed, a singular faculty of uniting the two functions of fluttering and thinking; and therefore several individuals are to be

separately described. (vol. i. p. 57, &c.) It was extremely proper to give us a short account of the species, as forming a curious branch of entomology; but it does not seem to have been so indispensable to describe, individually, beau Forrester and beau Hamilton. Because one of Lord Kames's early friends, a Mr. Oswald, was a member of parliament, a sheet and a half must be occupied by uninteresting letters, which this Mr. Oswald wrote to him about temporary and party politics. A larger space is filled with letters from Dean Tucker, which, excepting one, and perhaps two or three paragraphs of another, are not of the smallest consequence, further than their being written to Lord Kames; but therefore they are inserted. Lord Kames was acquainted with David Hume, and therefore, in his life, there must be a very long account of the publication and reception of Hume's Treatise of Human Nature, with a very long extract from its conclusion. Lord Kames wrote a well-known book called the Elements of Criticism, and therefore actually fifteen pages at once are filled with an extract from that book. We have taken all due pains, but ineffectually, to reconcile ourselves to this mode of enlarging the size of a book by uninteresting letters, and indolent extracts. But even if a large work were constructed without this lazy expedient, and consisted almost wholly of the honest workmanship of the author, we have still an invincible dislike to the practice of pouring forth the miscellaneous stores of a common-place book, of relating the literary, the legal, the philosophical, and the political transactions of half a century, and of expending narrative and panegyric to a vast amount on a crowd of all sorts of people, under the form and pretence of recording the life of an individual. It is an obvious charge against this species of writing, that it can have no assignable limits, for as the object is undefinable, we can never be certain that it is gained; and therefore the writer may go on adding volume to volume, still pretending that all this is necessary to his plan, till his whole stock of miscellaneous materials is exhausted; and then he may tell us with a critical air of knowing what he is about, that he has executed, however imperfectly, the plan which he had considered as best adapted for doing justice to the interesting subject. But if instead of this he were to tell us, (perhaps on having found another drawer-full of materials) that another volume was necessary for giving right proportions and a right conclusion to his work, we could not contradict him, because we should not know where to seek for the rules or principles by which to decide *what* would be a proper form or termination; unless we were to refer the case to be settled by our patience, or our purse, according to which authorities in cri-

ticism, we may possibly have passed, a good way back, the chapter or paragraph, which appeared very proper for a conclusion. Every work ought to have so far a specific object, that we can form some notion what materials are properly or improperly introduced, and within what compass the whole should be contained. Those works that disdain to recognise any standard of prescription according to which books are appointed to be made, may fairly be regarded as outlaws of literature, which every prowling reviewer has a right to fall upon wherever he finds them.

Another serious objection against this practice, of making a great book of a mass of materials so diverse that they have no natural connexion, and in such quantity that the slender narrative of an individual's life is insufficient to form an artificial connexion, is, that it is extremely injurious to the good order of our intellectual arrangements; as it accustoms the reader to that broken, immethodical, and discursive manner of thought, which is preventive or destructive of the power both of prolonged attention and continuous reasoning. Just when a man has resolved, and possibly begun, to put his mind under severe discipline, in order to cure its rambling propensities, when he has perhaps vowed to do penance in mathematics for his mental dissipation, he is met by one meretricious pair of volumes after another, presenting all the seducing attractions of novelty, variety, facility of perusal, amusement somewhat dignified by an admixture of grave sense, and all this in an attire of the utmost elegance, from the type to the outside covering. The unfortunate sinner renounces his vows, throws away his mathematics, and becomes as abandoned a literary libertine as ever. If it be said, that a book thus composed, merits, at the most, no more serious accusation than merely that of its being a miscellany, and that we have many miscellanies and collectanea which are well received by the public, as a legitimate class of books; we answer, yes, we have miscellanies and collectanea without number, and they are a pest of literature; they reduce our reading to an useless amusement, and promote a vicious taste that nauseates the kind of reading, which alone can supply well-ordered knowledge, and assist the attainment of a severe and comprehensive judgement. These heterogeneous productions drive away the regular *treatises*, the best auxiliaries of mental discipline, from the tables of both our male and female readers; and the volumes of our Lockes, and Hartleys, and Reids, are reduced to become a kind of fortifying wall to the territory of spiders, on the remotest and dustiest shelf in all the room.

Against an assemblage of multifarious biography, of distinguished men, under the ostensible form of a record of the life

of an individual, we have to observe that it has the fallacious effect of making that individual appear as always the king of the whole tribe. This would not be the effect, if merely so much were mentioned, concerning other eminent persons, as should be indispensable to the history of the one immediately in question. These short references might just give us an impression of the high rank of those other persons, and induce us to seek in the proper quarter for more ample information concerning them: they would be brought into no comparison with the person whose life is exclusively to be related. But when so much is said of them, that we seem to have a competent memoir of each, so that we do not want to inquire any further, and when yet all these memoirs together do not occupy so large a space as that filled by the chief personage, this individual comes to hold in our thoughts a magnitude superior to that of the rest, nearly in proportion to the ampler space he fills in the book. There is enough to bring them into comparison with him, and too little to illustrate and support their claims in that comparison; and they seem but assembled as bashaws round their Grand Turk. In the work before us, Lord Kames appears, (for we have been at pains, with the help of Erasmus *De copia verborum et rerum*, to find a nobler simile than the last) like Jupiter on the top of the Scottish Olympus, looking kindly, though majestically, down, on the inferior personages of the worshipful assembly, such as Hume, Reid, Adam Smith, Millar, and many others. Lord Woodhouselee does not expressly *proclaim* the superiority, and perhaps no more did Mercury or Ganymedes; it is enough that Jupiter did, and that Lord Kames does, sit on the most spacious throne. But then let us turn to the historian and eulogist of some other member of that great philosophic hierarchy, and the venerable order is strangely confounded and revolutionized; Dr. Adam Smith, for instance, places David Hume on the proudest eminence, and Kames, and all the rest of them, are made to know their places. This game of shifting dignities, this transferring of regal honours, must continue, till each panegyrist shall have the discretion to confine his work so much to an individual, as to avoid the invidiousness of constantly, in effect, running a parallel between him and his contemporaries.

We also object to the telling, in the life of one man, of so much about the life, and works, and actions of another, because if the life of that other is likewise to be written, the biographer of the former actually forestalls or pilfers the materials which are wanted by the biographer of the latter. And thus the same thing is told twice, or, if but once, it is told in the wrong place. But it is certain to be told twice, for the trade

of mutual borrowing, and mutual stealing, never throve better than among the biographers of the present day.

In reading this, and some late voluminous works, purporting to be the lives of particular persons, and in observing the multitude of memoirs of other persons appended or interwoven, we have earnestly wished, that each country, and especially North Britain, had been a good while since provided with a standard approved dictionary of all its names of any consequence; with a sufficient quantity of information under each, and with a concise supplement regularly added every few years. In that case, the writer of a particular and eminently distinguished life, would not have needed, and could have had no pretext, to swell the bulk of his work with an account of every person, of the smallest note, whom he had occasion to mention, as contemporary, or in any manner connected, with the principal person, or even as having preceded him by years or centuries. We might then be referred, in one line, to the article in the dictionary, to be consulted at leisure, and go on, without circuit or interruption, with the main subject. We still wish this were done, with the utmost haste; since we do not know how many more ponderous and costly works, like the present, may else come out, loaded with secondary subjects, and even with the substance of some of the very same articles which have encumbered this and recent publications. For making such a dictionary, it will be of service to consult these works of which we have complained, and extract from them several articles, relating to persons of whom, though deserving of some notice, no information, as it should seem, may be found any where else. There is, for instance, in the book before us, a particular account of an obscure, but apparently an able man, of the name of Colin Maclaurin. It was a disappointment to us not to see this followed by some account of Maclaurin's master, another obscure man of the name of Newton.

Having thus honestly protested against this mode of raising a large and costly book by collecting a heap of heterogeneous materials, and having informed our readers that the life of Lord Kames, though very long and busy, forms but a rather slight and arbitrary combination of the contents of these volumes, we must now express our opinion of the merit of those contents separately considered; and produce some extracts illustrative of their quality. And we are prompt to testify, that in many instances their quality is high. Lord W. is an able and practised thinker, possessed of ample stores of learning and general knowledge, well acquainted with the history, the schools, and the questions of philosophy; a discriminative judge of character; and writing in a style, which we deem a

finished example of what may be called transparent diction. It is so singularly lucid, so free from all affected rhetoric and artificial turns of phrase, so perfectly abstracted, with the exception of a law term or two, from every dialect appropriated to a particular subject, that we have never viewed thoughts through a purer medium. It is so pure and perfect, that we can read on, a considerable way, without our attention being arrested by the medium; it is as if there were nothing, if we may so express ourselves, between us and the thought. And we are made to think of the medium after some time, only by the reflection how very clearly we have apprehended the sense, even when relating to the uncouth subjects of law, or the abstruse subjects of metaphysics. By this pure and graceful diction, we are beguiled along with the author, through several prolix and unnecessary details, without being indignant, till we are past them, that he should have occupied himself and us with things too inconsiderable to deserve a fifth part of the space they fill.

We have been greatly pleased and instructed by many of the reasonings on topics of philosophy, law, and criticism, the result of mature and comprehensive thought, and but very little tinctured by the peculiarities of any sect or school, though somewhat partial, of course, to the opinions of Lord Kames, who, in spite of the immense disparity of age, was the intimate friend of the author's younger years. Many of his observations and statements, elucidate the history and progress of law, science, and literature in Scotland. We have only to regret, that he had not elaborated his thoughts on these various subjects into a digested series of finished essays, instead of throwing them together in a mass, to swell beyond all reasonable bounds the importance of an individual. A great part of this matter might just as well have been appended to the life of any one of half a dozen other of the Scottish philosophers of the last century; a proof of the impropriety of its being all incorporated with the history of one.

As to the letters to Lord Kames, which constitute a material portion of the work, we have already said, that many of them ought to have been omitted. But a considerable number are highly distinguished by sense or ingenuity; we refer to several from Dr. Franklin, many from Mrs. Montagu, one from Lord Chancellor Hardwicke, on courts of equity, one or two from David Hume, and a few long ones, of great value, from Professor Walker and Dr. Reid. The very long and intimate friendship with this last eminent philosopher, continued to the death of Lord Kames. Their characters are thus amusingly contrasted by Mr. Dugald Stewart.

'With one very distinguished character, the late Lord Kames, he (Dr. Reid) lived in the most cordial and affectionate friendship, notwithstanding the avowed opposition of their sentiments on some moral questions to which he attached the greatest importance. Both of them, however, were the friends of virtue and of mankind; and both were able to temper the warmth of free discussion with the forbearance and good humour founded on mutual esteem. No two men, certainly, ever exhibited a more striking contrast in their conversation, or in their constitutional tempers: the one slow and cautious in his decisions, even on those topics which he had most diligently studied; reserved and silent in promiscuous society; and retaining, after all his literary eminence, the same simple and unassuming manners which he brought from his country residence: the other lively, rapid, and communicative; accustomed by his professional pursuits, to wield with address the weapons of controversy, and not averse to a trial of his powers on questions the most foreign to his ordinary habits of inquiry. But these characteristical differences, while to their common friends, they lent an additional charm to the distinguishing merits of each, served *only* to enliven their social intercourse, and to cement their mutual attachment.' Vol. II. p. 230.

Their correspondence, and no doubt their conversations, were directed very much to the most abstruse questions of physical and metaphysical science. Indeed, we deem it honourable to Lord Kames, that most of his friendships appear to have been as laborious as they were sincere. The whole quantity of intellectual faculty, existing among his friends, was put in permanent requisition. And when he at any time heard of strong minds among his contemporaries, beyond the circle of his acquaintance, it was not long before he was devising how to trepan them, as elephants are caught in the east, in order to make them work. He had all kinds of burdens ready for them, and no burden so light, that any of them could frisk and gambol under it, in the wantonness of superfluous strength. It was at their peril, that any of them shewed signs of thinking little of the difficulty of a discussion in law or criticism; they were sure to have a whole system of metaphysics laid on their backs at the next turn. Very early in life he commenced this plan, and thought himself on the point of catching one of the stoutest of the elephantine race. Dr. Clarke had some years before published his celebrated *Demonstration of the Being and Attributes of God*. Mr. Home, at the age of 27, wrote him a long letter, proposing objections, and demanding new arguments and solutions. Its unceremonious and almost presumptuous style, however, evinced a want of skill as yet in his inveigling art; the device was too coarsely adjusted to trepan one of the most discerning of the giant species; who just stopped a few minutes in passing, tossed about with his trunk, as if in scorn of the design, some of the piles of materials with which it had been intended to load him, and then moved quietly off into the

forest.—In simple language, Dr. Clarke wrote him a short, civil, and argumentative letter, and the correspondence went no further.

Lord Kames's rise to eminence at the bar was retarded, in point of time, by the established ascendancy of several able and eloquent seniors in the profession. At the same time, the spirit of emulation prompted the most zealous application to those studies, and cultivation of those talents, which at length advanced him to the highest rank. The following is a very interesting description of his manner of pleading.

'Mr. Home's manner as a barrister was peculiar to himself. He never attempted to speak to the passions, or to captivate his hearers by the graces of oratory; but addressing himself to the judgment, and employing a strain of language only a little elevated above that of ordinary discourse, which, even by its familiar tone and style, fixed the attention of the judge, while it awakened no suspicion of rhetorical artifice, he began by a very short and distinct statement of the facts of the cause, and a plain enunciation of the question of law thence arising. Having thus joined issue with his adversary, on what he conceived to be the fair merits of the case, he proceeded to develope the principle on which he apprehended the decision ought to rest, and endeavoured, with all the acuteness of which he was master, to shew its application to the question in discussion. He knew, that if the principle were once conceded, and its application demonstrated, the cause was gained; the arguments of his opponent needed no deliberate examination, for they fell of necessity to the ground. It was therefore in general much more an object with him to rear his own structure of argument on a solid basis, than to cavil with or impugn the reasoning of his antagonist: the one task almost always superseded the other; and the scornful neglect with which the latter was treated, (where, in truth, no formal refutation was necessary) served to precipitate its downfal. It must be owned, however, that such a mode of argument and pleading is not adapted to every cause; nor to that part which it is often incumbent on the pleader to discharge. It may be in many cases as necessary to assail and demolish a structure of argument, as to frame and build it up. But the same talents are in general alike important to either duty. I should, however, be led to conceive, that Mr. Home's ability lay more in the devising of ingenious argument to support his own side of the question, as an opening or leading counsel, than in reply. Though possessing the utmost ingenuity and subtlety of discrimination, and thus most readily descrying the weakness or fallacy of any reasoning, he wanted that command of copious elocution which is necessary for an extemporaneous discussion of a laboured argument. One peculiarity, however, extremely worthy of notice, attended his mode of reply; which was the fair concession and abandonment of all the weaker points of his cause. Yielding these at once to his antagonist, and before the concession was demanded, he gained the manifold advantage of creating the most favourable impression of his own candour, and a persuasion of the strength of his cause; while, with admirable good policy, he frustrated all attack on those weak parts which would have furnished matter of triumph to his opponents, and prejudiced his more solid

ground of support or defence. A most estimable quality this in a pleader but rare, as it should seem, in proportion to its value.

'But the main excellence of Mr. Home, as a pleader, lay in the faculty which he possessed, above all his contemporaries, perhaps above all that had gone before him, of striking out new lights upon the most abstruse and intricate doctrines of the law; of subjecting to a strict scrutiny those rules and maxims, venerable only from inveterate usage, and having no claim to respect on any solid ground of reason: a faculty by which he frequently prevailed, in spite of that prejudice, in general salutary, which leads us to resist all innovations, and, in opposition to a long train of precedents, which often makes the law, to bring about an entire change of opinion, and to establish a new practice, more consonant to rational principles.' Vol. I. page 44.

We are not certain that this habit of reducing to the narrow compass of a single principle, the whole merits of a cause, which must, in many instances, be complicated with a great variety of circumstances, and require, as it would seem to us, the combined application of several principles, or perhaps, sometimes, a kind of compromise between them, formed a valuable qualification for the office of a judge; but Lord Kames acquitted himself in that office, in a manner which commanded the highest approbation of intelligent men.

'He has been censured by some for severity as a criminal judge: but he had no other severity than that which arises in a warm and ingenuous mind from the abhorrence of vice; from the hatred of crimes, and the zeal for their suppression.'—'In Scotland, where every criminal is allowed, on his trial, the aid of counsel to conduct his defence, and examine the evidence, to urge every argument in exculpation, that can avail either with court or jury, and to reply to the pleadings and charge of the prosecutor, the judge is not, as in England, understood to be *ex officio* of counsel for the party accused. It is his function to observe the most severe neutrality, to hold the equal balance of justice, and to moderate on the one hand any inordinate rigour on the part of the prosecutor, and on the other to restrain the more natural, and therefore more frequent attempts of the prisoner's counsel to pervert the law and confound the limits of justice in the minds of the jury. In this necessary part of his judicial office, Lord Kames was, from the acuteness of his understanding, and the great extent of his legal knowledge, fitted most eminently to excel; and his feelings, as I have said, gave the keener edge to his intellect. The court and the bar were sensible to those; but it was not unnatural that to the ignorant vulgar, that conduct should wear the appearance of severity, which was truly the result of an uniform and steady resolution to fulfil a sacred duty.' Vol. II. p. 2.

The writings and compilations of Lord Kames, on the various subjects belonging to his profession, exhibit, in their mere bulk, a distinguished monument of industry; independently of all the ingenuity and philosophic reasoning which we can well believe they contain. Of one or two of these, Lord W. has given a very perspicuous analysis.

Lord Kames had always a very strong partiality to metaphysical studies; and he evinced even in that letter to Dr. Samuel Clarke, which we have already noticed with disapprobation of its spirit, an acuteness adapted to excel in abstract speculations. In first introducing him in the character of a philosopher, Lord W. takes occasion to make some observations on the tendency and value of metaphysical researches.

'Allowing them to be conversant about the noblest part of our frame, the nature and powers of the human soul; and granting that they give the most vigorous exercise to the understanding, by training the mind to an earnest and patient attention to its own operations; still I fear it must be admitted, that as those abstract studies are beyond the limits of the faculties of the bulk of mankind, no conclusion thence derived can have much influence on human conduct. Even th. anxiety shewn by metaphysical writers to apologize for their favourite pursuits, by endeavouring, with great ingenuity, to deduce from them a few practical consequences with respect to life and manners, is strong proof of the native infertility of the soil, on which so much labour is bestowed to produce so small a return. It is not much to the praise of this science, that the most subtle and ingenious spirits have, for above two thousand years, assiduously exercised themselves in its various subjects of discussion, and have not yet arrived at a set of fundamental principles on which the thinking world is agreed. Neither have the uses, to which this sort of reasoning has sometimes been applied, tended to enhance its estimation. The attempts that have been made to found morality on metaphysical principles, have for certain been prejudicial, on the whole, to the cause of virtue. The acutest of the sceptical writers, availing themselves of Mr. Locke's doctrine of the origin of ideas, and the consequences he has thence drawn respecting morals, have done much more harm by weakening our belief in the reality of moral distinctions, than the ablest of their opponents, combating them on the same ground, and with the same weapons, have found it possible to repair. The baneful industry of the former has, it is true, made the labours of the latter in some degree necessary, and therefore useful; and it is in this point of view that the writings of those metaphysicians, who are antagonists of the sceptical philosophy, are entitled to attention and to praise.' Vol. I. p. 21.

Such observations are of much weight as coming from a person so well versed in metaphysics. But it will be impossible for the reader of these volumes to believe the author can mean to be very rigid in proscribing metaphysical study, to which we can perceive that his clear understanding is in no small degree indebted. Nor will any enlightened man, we think, condemn, without great qualification, what is evidently the sublimest class of speculations, what demands the strongest mental powers and their severest exertion, and makes a bold effort to reach, in some small degree, that kind of knowledge, or, if we may so speak, that mode of knowing, which perhaps forms the chief or peculiar intellectual distinction between us and superior spirits. Metaphysical speculation tries to re-

solve all constituted things into their general elements, and those elements into the ultimate mysterious element of substance, thus leaving behind the various orders and modes of being, to contemplate being itself in its essence. It retires awhile from the consideration of truth, as predicated of particular subjects, to explore those unalterable and universal relations of ideas, which must be the primary principles of all truth. It is not content to acknowledge, or to seek, the respective causes of the effects which crowd every part of the creation, but would ascertain the very nature of the relation between cause and effect. Not satisfied to infer a Deity from the wise and beautiful *order* of the universe, it would descry the proof of this sublime fact in the bare *existence* of an atom. To ascertain the laws according to which we think, is a gratifying kind of knowledge, but metaphysical speculation asks *what it is to think*, and what is that power which performs so strange an operation; it also attempts to discover the nature of the connection of this mysterious agent with a corporeal machine; and of the relation in which it really stands to that external world, concerning which it receives so many millions of ideas. In short, metaphysical inquiry attempts to trace things to the very first stage in which they can, even to the most penetrating intelligences, be the subjects of a thought, a doubt, or a proposition; that profoundest abstraction, where they stand on the first step of distinction and remove from non-entity, and where that one question might be put concerning them, the answer to which would leave no further question possible. And having thus abstracted and penetrated to the state of pure entity, the speculation would come back, tracing it into all its modes and relations; till at last metaphytical truth, approaching nearer and nearer to the sphere of our immediate knowledge, terminates on the confines of distinct sciences and obvious realities.

Now it would seem evident, that this inquiry into primary truth must surpass, in point of dignity, all other speculations. If any man could carry his discoveries as far, and make his proofs as strong, in the metaphysical world, as Newton did in the physical, he would be an incomparably greater man than even Newton. The charge, therefore, of being frivolous, alledged sometimes angrily, and sometimes scornfully, against this department of study, is, so far as the *subjects* are concerned, but a proof of the complete ignorance of those who make it. Ignorance may be allowed to say any thing; but we are very much surprised, when we sometimes hear men of considerable thought and knowledge, declaring, almost unconditionally, against researches into pure metaphysical subjects; and also insisting, that our reasonings on moral subjects must never, for

a moment, accept the pernicious aid of metaphysical distinctions. We cannot comprehend how it is possible for them to frequent the intellectual world, without often coming in view of some of the great questions peculiarly belonging to this department of thought; such as those concerning the nature of the mind, the liberty or necessity of human action, the radical distinction between good and evil, space, duration, eternity, the creation of inferior beings, and the attributes of the Supreme. And we wonder that, if it were only to enjoy the sensation of being overwhelmed in sublime mystery, and of finding how much there is reserved to be learnt in a higher state of existence and intelligence, an inquisitive mind should not, when these subjects are forced on the view, make a strong, though it were a transient effort of investigation. Nor can we conceive how a man of the least sagacity can deeply examine any moral subject, without often finding himself brought to the borders of metaphysical ground; and there perceiving very clearly that he must either enter on that ground, or leave his subject most partially and unsatisfactorily discussed. All subjects have first principles, toward which an acute mind feels its investigation inevitably tending, and all first principles are, if investigated to their extreme refinement, metaphysical. The tendency of thought toward the ascertaining of these first principles in every inquiry, as contrasted with a disposition to pass (though perhaps very elegantly or rhetorically) over the surface of a subject, is one of the strongest points of distinction between a vigorous intellect and a feeble one.

It is true enough, to the grief of philosophers, and the humiliation of human ability, that, but a very small degree of direct success has ever crowned these profound researches, or perhaps will ever crown them in the present state of our existence. It is also true, that an acute man who will absolutely prosecute the metaphysic of every subject to the last possible extreme, with a kind of rebellion against the very laws and limits of nature, in contempt of his senses, of experience, of the universal perceptions of mankind, and of Divine Revelation, may reason himself out of all belief, and precipitate himself into a vacuity where he will feel as if he were sinking out of the creation. Hume was such an example; but we might cite Locke and Reid, and some other illustrious men, who have terminated their long sweep of abstract thinking, as much in the spirit of sound sense and rational belief as they began.

Yet while we must attribute to weakness, or ignorance, the contempt or the terror of these inquiries, it is so evident from the nature of things, and the whole history of philosophy,

that they must in a great measure fail, when extended beyond certain contracted limits, that it is less for the portion of direct metaphysical science which they can ascertain, than for their general effect on the thinking powers, that we deem them a valuable part of intellectual discipline. Studies of this nature tend very much to augment the power of discriminating clearly between different subjects, and ascertaining their analogies, dependences, relative importance, and best method of investigation. They enable the mind to dissipate the delusion of first appearances, and detect fallacious subtleties of argument. Between the most superficial view of a subject and its most abstracted principles, there is a gradation of principles, still more and more abstracted, conducting progressively, if any mind were strong enough to follow, to that profoundest principle where inquiry must terminate for ever; now, though it be impossible to approach within the most distant glimmering sight of that principle, yet a mind sharpened by metaphysical investigation, will be able sometimes to penetrate to the second, third, or fourth place in this retiring gradation, and will therefore have a far more competent understanding of the subject, from being able to investigate it to this depth, than another mind which has been accustomed to content itself with an attention merely to the superficies. A man habituated to this deeper examination of every subject on which he seriously thinks, will often be able, and intitled, to advance his propositions with a confidence, to which the man that only thinks on the surface of a subject must be a stranger, unless indeed he can totally forget that there *is* any thing deeper than the surface; but then he may very fairly be excused from making any propositions at all.

On the whole, we are of opinion, that though it is most unwise to dedicate the chief part of a studious life to metaphysical speculation, except in the case of those few extraordinary minds, which can carry this speculation so far as to render to mankind the service of practically ascertaining the limits which human ability cannot pass, a moderate portion of this study would be of the greatest use to all intellectual men, as a mode of acquiring, in the general exercise of their understandings, at once the double advantage of comprehensiveness and precision.

While therefore we are doing honour to abstract science, for the superior talents which it requires in the investigator, for the augmented powers which it confers in the progress of study, and for the elevating dignity which it bestows in the successful result, we are willing to remember, that, after all, it is but of subordinate importance. And we cannot help admiring the wisdom of that arrangement, by which nothing

that is truly essential to the well-being of man is denied to the exertion of such powers as man generally possesses. The truths connected with piety and the social duties, with the means of personal happiness, and the method of securing an ulterior condition of progressive perfection and felicity, lie at the very surface of moral inquiries; like the fruits and precious stores of the vegetable kingdom, they are necessary to supply inevitable wants, and are placed, by Divine Benevolence, within the reach of the meanest individual. The secret treasures, however, of the moral, as of the physical world, lie deep and remote from casual observation, and are only yielded up to a series of skilful and laborious efforts: they are indeed wonderful and splendid; they may gratify the ambition of the curious and ostentatious, and they may denote the gradations of mental nobility; they may even be applied to more useful purposes;—but they afford no substantial enjoyments, they constitute no part of the necessaries or comforts of existence; a man who wants them, may yet be happy, contented, and secure; and he who possesses them in profusion, may glitter in the array of intellectual opulence, yet pine, and perish.

(To be concluded in the next number.)

Art. III. *Illustrations of the Scenery of Killarney, and the surrounding Country.* By Isaac Weld, Esq. M. R. I. A. 4to. pp. 223. Price 2l. 2s. royal 3l. 3s. Longman and Co. 1807.

THE extreme difficulty of combining into a description our own ideas of natural scenery, with such accuracy and force, as to produce a resemblance of the original, satisfactory even to the eye which has beheld it, must be very well known by every person who has made the attempt. Yet to represent it to the imagination of a stranger by a collection of phrases, is a task still more arduous and hopeless. We can indeed retrace a tolerably detailed outline, and this we naturally imagine to be much more expressive than it really is; because the memory adorns it with the shades and colours which it retains. But in the fancy of another, we find only general associations to fill up the outline we delineate; the hills, and woods, and streams, that our representation revives in his mind, are not those of Killarney, for instance, which we are describing, but of Keswick, or Mount Edgecumbe, perhaps, which he remembers. It may happen that his were exceedingly inferior to ours in beauty or grandeur, and it must happen that the features of scenery which he has beheld, arranged according to our description, will appear very confused, and incongruous. We can therefore scarcely expect ever to verify, to his fancy, the truth of the praises which we lavish on the recollected imagery; and failing to excite

his feelings, we must, as if substituting assertion for proof, be reduced to the humble expedient of expressing our own.

It would consequently have appeared to us a sad waste of Mr. Weld's time, if he had merely *written* a quarto volume to describe the most beautiful of the Irish lakes. But this is not what he has attempted; the most interesting part of this work is that which he owes to the *burin*; the subjects for the plates are judiciously chosen; and we must do him the justice to acknowledge that he has taken great pains to connect and elucidate these elaborate efforts of the first artists, by maps, bird's-eye sketches, and verbal description. With some attention, and a little exertion of fancy, the reader may form to himself a good general conception of the scenery of Killarney, and a lively representation of many single compartments. Being convinced, however, of the total inadequacy of Mr. Weld's descriptions, separately from the plates, to produce this effect, we shall not attempt the desperate task within our scanty limits. We shall nevertheless copy his general view of the lakes, not as a picturesque, but as a topographical sketch. After noticing, in a cursory manner, the mountainous character of the county of Kerry, which abounds with lakes of different dimensions, Mr. W. observes that Killarney is not less pre-eminent

'above all the other lakes of Kerry, on account of beauty than extent: for whilst the shores of the latter bear no traces of cultivation, and are rarely distinguished by any striking features from the dreary wastes which surround them; its enchanting banks singled out as it were by Nature for the display of some of her choicest productions, present the charming variety of a rich and adorned landscape, contrasted with the picturesque wildness of mountain and forest scenery.

'The lake consists of three distinct bodies of waters. Of these, the first, which is called the upper lake, lies embosomed amidst the mountains; the others, situated at the exterior base of the chain, are bounded at one side alone, by mountains; and in the opposite direction they open to a cultivated country, whose surface is diversified by innumerable hills. The two last divisions are nearly upon the same level, and lie contiguous to each other, being separated merely by a narrow peninsula, and some small islands, between which there are channels passable for boats; but the upper lake stands three miles distant, at the head of a navigable river which flows through a romantic valley or defile. Near the termination of its course, this river divides into two branches, one of which flows peaceably into the bay of Glena, on the great or lower lake; the other forcing its mazy way through a rocky channel, issues with considerable impetuosity into the middle lake, under the woods of Dinis Island.

'The only outlet to this extensive basin is the clear and rapid river Laune, which conveys the surplus water into the Atlantic Ocean, through the bay of Dingle.' pp. 2, 3.

The greatest extent of water visible at once, is about six miles. We are sorry that the mountains which shelter these beautiful scenes, should on any account be stripped of their ancient forests.

Concerning a bold promontory of pale blue marble, on one shore of Turk lake, Mr. W. relates, that "it remains dark when the lake assumes a bright silvery hue; on the contrary when a lowering sky throws a gloom over the waves, it is as conspicuous for its brightness." This is not satisfactorily explained by "the influence of the atmosphere."

Another phenomenon of much superior beauty and interest is thus described, and referred to the same occult cause.

'Occasionally an effect is produced by the setting sun, on the range of mountains bounding the lake, not less beautiful than rare, and totally differing from what I remember to have seen in other mountainous countries; though doubtless, in particular situations, the same appearance may result from the variations of the atmosphere. I can only attempt to give an idea of it, by describing it as displaying the mountains in a transparent state, and suffused with a lively purple hue. Varying, however, from the aerial aspect of distant mountains, all the objects upon them, rocks, woods, and even houses, are distinctly visible,—more so, indeed, than at noon day; whilst at the same time their forms appear so unsubstantial, so etherial, that one might almost fancy it possible to pass through them without resistance. I happened to be alone when I first witnessed this singular and beautiful phenomenon; and having communicated it to some friends who were with me at Killarney, we several times walked down to the lake, when the state of the atmosphere seemed propitious; but being frequently disappointed in our hopes of beholding it, my description began to pass for the mere creation of fancy: at last, however, the mountains put on this magical aspect, and incredulity instantly gave place to admiration and delight. This appearance is very transient, continuing only for about ten minutes, whilst the sun approaches the earth, and is sinking below the horizon.' pp. 43, 44.

The mountains in which it is observable lie west from the spectator.

Mr. Weld accompanies his descriptive range along the lakes and their vicinage, with frequent historical and antiquarian discussions, a detail of the preferable mode of seeing the different objects, occasional anecdotes, sketches of character and a variety of pertinent information on the subjects of topography and mineralogy. We do not suppose him to be thoroughly versed in all these studies; nor are his compilations wholly free from error. Referring to an inscription in Mucruss Abbey, dated 1626, of which a fac-simile is given, he says,

'The use of this character, which is Meso-Gothic, at so late a period, and long after it had ceased in England, and even in other parts of Ireland, is a proof of the slow progress which the arts and literature had made in Kerry.' p. 32.

In this sentence the author is extremely unfortunate. The character of the inscription is merely the old English black letter; which was used in our own country nearly, if not quite, as late as the time referred to, and is still the most common type in Germany, where arts and literature have certainly made no "slow progress." The Mœso-Gothic character, for which he mistakes our black letter, is totally dissimilar, having been chiefly borrowed from the Greek.

Mr. W. mentions (p. 88.) from Venerable Bede, the well-known prevalence of learning and tranquillity in Ireland during the first centuries that succeeded the introduction of Christianity, and the success of the Irish (Scotti) missionaries in the conversion of the Northumbrians, East Angles, and other inhabitants of Britain. That island was indeed the customary resort of the noble and studious youth among the British settlers. But notwithstanding the number of pious, learned, and zealous men, that Ireland produced in the sixth and seventh centuries, yet the tranquillity, and even the learning and piety, of that period, appear to have been circumscribed by the walls of their monastic seminaries. The zeal of the Irish missionaries, both in their own and in foreign countries, seems to have been chiefly directed to the acquisition of royal and noble disciples, by whose sanction and influence they hoped that the common people would adopt the profession of Christianity. They did so, without either conviction or reformation: and hence, together with the internal feuds, and foreign invasions, by which the country has since been almost incessantly harassed, the common Irish appear to have been equally ignorant, barbarous, and tumultuous, through every age of authentic history.

It is deeply to be lamented that through the contentions of the age, the barbarian policy of Elizabeth, and other causes, so many of the ancient Irish chronicles have been lost irrecoverably. Several, however, are yet extant, and have been partly translated under the patronage of the Royal Irish Academy. The following account is given of one among these curious records.

'*The Annals of the* FOUR MASTERS; so called from having been compiled by four Monks of Donegal, about the year 1636, from the most esteemed and ancient histories of Ireland that were then extant, begin, like the *Book of Ballymote*, with an account of the first inhabitants of the globe. They narrate with much precision, the story of a small tribe, descended from one of the sons of Noah, which departs from Scythia, in quest of the land farthest to the west, which is supposed to have been promised to their tribe in a prophecy. After passing through Egypt, the adventurers embark for Crete; thence they proceed along the shores of Africa to Spain, in which last country they settle, under a belief that there was no land more westward. Here they build a very lofty tower

on the sea shore, with a city called Brigantium. After remaining for three generations, however, in Spain, the chief of the tribe, on a remarkably clear tranquil evening, descries from the summit of the tower the coast of Ireland, still farther to the west. The error being thus discovered, it is immediately determined to leave Spain; a fleet is prepared, the whole tribe embarked, and having arrived safely in Ireland, that country, on minute investigation, confirmed by numberless portentous signs, is ascertained to be really the promised land.' p. 95.

This account agrees in the main, with other old traditions of the origin of the Irish nation. The absurdity of pretensions to a degree of antiquity, in which all history, but that of the Jews, was consigned to everlasting oblivion, is sufficiently glaring; and the discovery of Ireland from Spain, needs no refutation: but the general notion, of the first inhabitants having passed from Asia, through Africa, to Spain, and thence by sea to Ireland, perfectly agrees with the testimonies of classical writers to the Iberian origin of the ancient Britons; with the tenor of the most ancient Welch documents; and with the mutual resemblance, and disparity, of the Welch and Irish languages; as well as the radical, though distant relation, which they bear, in common, to the dialects of the Biscayans and Guypuscoans, and even to the remains of the old Maltese tongue, which we conceive rather to have been Getulian than Punic. We join with the author in regretting the failure of the late Mr. Flood's design, by his testament, to establish an University Professor of the Irish language: and we do not doubt, that a similar institution in our own Universities, by promoting researches into the ancient British dialects, would tend greatly to the elucidation of our national history and glossology.

The neighbourhood of these lakes affords an inexhaustible employment to the mineralogist. In 1804, some ancient copper and lead mines in Ross Island, were re-opened by some Cornish (and Devonshire) speculators, with, at first, very flattering prospects; but the undertaking soon became unprofitable. Some miners from Lancashire, who had repaired to the spot, presently abandoned all intention of engaging in this, or any similar project; but actually conceived the idea of *draining the lake*, vaunting how much land they could add to the possessions of Lord Kenmare! (p. 79.) We will persuade ourselves that it was the wounded feeling of the surrounding peasants and boatmen, not their ready calculation of loss, that excited such a clamour against these merciless projectors, as rendered it very politic for them to decamp without loss of time. But it seems, that nature herself has taken so much pains to preserve her own beautiful works, that no scheme of thatkin d affords any rational hope of success.

The manners of the inhabitants, to which Mr. W. often adverts, one might imagine to be those of the local Genius. Mild, hospitable, and generous,—he appears on the tranquil surface of the lake, and vies with them in benignity; sanguine and violent in their occasional sallies of passion,—he mocks their petty excesses with the commotion of his stormy waves, the inundation of his mountain streams, and the howling of winds among his venerable forests. The scenery abounds with contrasts; the works of man are continually mingled with the vestiges of original nature; and the occupations of the present moment with the memorials of departed years. A few sheep are feeding, with a numberless herd of goats; the ruminations of the cattle are interrupted by a wild red-deer, bursting from the adjacent copse; at the foot of a vast rock, frowning with the pride of age and independence, lies a cultivated meadow; and a cottage rises near the ivied walls of a mouldering abbey. Just in this manner, the attainments of classical learning are found mixed here and there, among the peasantry, with the simplicity of ignorance, and the prejudices of antiquated superstition.

In the course of his performance, Mr. W. rambles into frequent digressions; some of his reflections are both sensible and pertinent; and some are neither. The same may be said of the poetical scraps which he interlards very freely; many of them, we can assure him, contain no ideas, which he might not have expressed much better in his own prose, if they were worth expressing.

We must now close our notice of this pleasing and splendid work. The typographical execution is elegant; and the engravings, from Mr. Weld's drawings, with which it is liberally embellished, are exceedingly beautiful. The engraved title-page is enriched with a vignette, by Landseer, and the first chapter of the work has a landscape, by Middiman, for its *head-piece*. Beside these, there are sixteen excellent views and two maps, and a general outline sketch. Mr. Landseer's are exquisitely finished; if we were willing to mention a fault, it would be, that they *appear* to have cost him immense labour. The freedom, richness, and beautiful tone of colouring, in Middiman's plates, are admirable; his skies, however, are not faultless, some of his lights are too glaring, and some of his outlines are left with an edge of white. The engravings also of Messrs. Byrne, Smith, Storer, and Greig, are intitled to high commendation.

Art. IV. Barrett's *Evangelium secundum Matthæum, ex codice rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin, &c.*

(Continued from p. 207.)

PERHAPS few questions have occasioned more trouble and perplexity to the learned, than that which concerns the genealogy of our blessed Lord, as it is given by the Evange-

lists, St. Matthew, and St. Luke. The tables found in these writers are extremely different, or, as some think, contradictory. Allowing the Divine inspiration of the authors, we must grant that they could make no mistakes in any point, and especially on a subject where the truth of the Gospel history, and the fulfilment of the ancient prophecies are so nearly concerned. The expression of Le Clerc, however, *Universam antiquitatem exercitam habuere*, is not strictly true. In *later* times, the difficulty has certainly excited much discussion; but it is worthy of remark, that while the archives of the Jews remained entire, the accuracy of the Evangelists was never called in question. Hence it follows, either that some corruptions have since that time crept into the text, or that the true method of reconciling the seeming inconsistencies was then better understood. The silence of the enemies of the Gospel, both Heathen and Jewish, during even the *first* century, is itself a sufficient proof that neither inconsistency nor corruption could be *then* alledged against this part of the evangelical history. If a charge of this nature could have been supported, it unquestionably would have been made. The Jews and Heathens who agreed in their hostility to the religion of Christ, were equally interested in this subject; and could they have proved that a single flaw existed in these genealogical tables, they might at once have set aside the pretensions of our Lord and his Disciples; for if the lineal descent of Jesus from David were not indisputable, he could not possess the character essential to the Messiah, nor any right to the Jewish throne. If his title, in this respect, were even questionable, it is impossible to suppose that the Jews would have withheld an allegation which must fully vindicate them in denying his Messiahship, and in putting him to death as an impostor. We may confidently assert, therefore, that his regular lineal descent from David could not be disproved, since it was not even disputed, at a time when alone it could have been done successfully, and by those persons who were so deeply interested in the event. The sincere believer may consequently be assured that whatever difficulties appear at present, had formerly no existence, and are even now of such a nature as cannot be allowed to shake the faith of any reasonable man. We would not, however, be understood to intimate that these difficulties are now insuperable; on the contrary, we are satisfied that the *real* difficulties are few, and that these have, for the most part, been satisfactorily explained by the Evangelical Harmonists.

Among those who have written on this difficult question, few seem to have studied it so deeply as Dr. Barrett; who, in the work before us, has brought an unusual measure of general

knowledge, correct criticism, and sound learning, to bear upon this point; and though it should not be admitted, that he has entirely cleared away the obscurities of the subject, yet by his criticisms, and even his *conjectures*, he has cast much light upon it generally, and certainly has lessened the difficulties which some of his predecessors in the discussion had either left as they found them, or endeavoured to account for in a manner that could yield little satisfaction to the intelligent inquirer. As the subject is important, and Dr. Barrett's work is not likely to come into the hands of many among our readers, we are desirous to lay before them the substance of his elaborate dissertation; we shall therefore abstract his principal arguments and illustrations, transcribe his various corrected tables, and freely intersperse such observations and explanations as the different branches of his reasoning may suggest.

This dissertation constitutes the *pars secunda* of his prolegomena; the first part of which, and his fac simile edition of the Codex Rescriptus of St. Matthew's Gospel, to which it relates, we have already noticed, Vol. III. p. 193. He divides it into 4 Sections; and considers

I. The state of the question, the objections which have been urged against the Evangelists on the subject of the genealogy of our Lord, and the principal hypotheses, which learned men have invented to remove them.

II. The *number* of generations mentioned by the Evangelists.

III. The family of David, as mentioned in the Old Testament.

IV. The Ancestors of Mary, and the consanguinity between her and Joseph. In this section, are also noticed some ancient spurious and apocryphal narrations, still extant, relative to the holy family.

Dr. B. commences his first Section with acknowledging the difficulty of the question which has for many ages been a subject of much controversy, and which the enemies of Christianity have boldly asserted is incapable of rational solution. The objection of Faustus as quoted by Augustin, that the offspring of *Mary* could have no right to the throne of David, is well known to the learned; but as it was founded on some exceptionable legends which derived Mary's genealogy from the tribe of *Levi*, it is worthy of no regard.

Objections of a different kind have been urged in our own land. Some persons, professing a sincere and conscientious belief in the divine inspiration of the New Testament generally, have thought, that as the genealogical accounts of Matthew and Luke could not be reconciled, one of these accounts should be given up, as a spurious fabrication. Among these *Dr. John Williams* took a distinguished part, in a pam-

phlet intitled, " A free Enquiry into the Authenticity of the first and second Chapters of St. Matthew's Gospel." 2nd. edition, London, 1789, 8vo. The object of this work, is " to prove that these two Chapters are spurious, and should not be considered as forming any part of Divine Revelation; and this being granted, that St. Luke's account may be easily reconciled with itself, and with those parts of the Old Testament which treat of the same subject." The principal reasons which induced Dr. W. to think these two chapters, or rather the genealogy, spurious, are 1st. that in the 2nd part of the genealogy, *three* kings are omitted; 2. that in the 3rd part, only 13, instead of 14 generations are enumerated. 3. that *Salathiel* is made the son of Jeconiah, who, according to Jeremiah xxii. 30. was to die childless. 4. that Zerubbabel is made the son of Salathiel, contrary to 1. Chron. iii. 19. These objections, Dr. Barrett meets in the course of his work, and answers, we think, satisfactorily.

One argument in favour of our Lord's lineal descent from David, Dr. B. derives from the testimony of Hegesippus, (as preserved in Eusebius *Hist. Eccl.* iii. 19 & 20.) who informs us that Domitian having issued an edict that all the descendants of David should be slain, there were then surviving the nephews of that Jude, who was called the brother of Christ after the flesh. These persons were brought before Domitian, and when accused of being descendants of David and relations of our Lord, they boldly confessed it, though in the very jaws of death. But the Emperor, finding they were persons of almost no property, and unlikely to attract public attention, dismissed them. It is added, that " they afterwards presided over Churches, being considered as Martyrs, and allied to our Lord; and that they lived till the reign of Trajan." Even allowing, indeed, that the Evangelists had written the account of the genealogy without any special divine inspiration, there was scarcely a probability of their making any essential mistake; as the Jews in general were perfectly acquainted with the succession of their respective families, so that even as late as the 4th century, St. Jerom informs us *, they had their genealogy so perfectly preserved, that they could instantly rehearse, from memory, every descendant from Adam to Zerubbabel.

* We subjoin this passage of Jerom, as it is curious, and in this argument important.

" Illi (Judæi) a parva ætate, vernacula sui sermonis vocabula penitisimis sensibus imbiberunt; & ab exordio Adam usque ad extremum Zorobabel, omnium generationes ita memoriter velociterque percurrunt ut eos suum putes referre nomen." *Com. in Epist. ad Titum, cap. iii. v. 9.* vid. Hieron. Oper. Vol. 4. Col. 437. Edit. Martinay, 1706. *Rev.*

In recounting the opinions of the ancients on this subject. Dr. B. particularly mentions that of *Africanus* in his Epistle to Aristides, (preserved by Eusebius, *Hist. Eccl.* l. 1. c. 7.) which was received by the Church for many centuries as the only legitimate mode of reconciling the Evangelists St. Matthew and St. Luke. That the reader may judge of the merit of this opinion, we shall lay before him the following statement, extracted from Eusebius.

'The names of kindred among the Jews, were reckoned in two ways. 1. According to nature, as in the case of natural generation. 2d. According to law, as when a man died childless, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother In this genealogy, some succeeded their fathers as natural sons, but others succeeded who bore their names only. Thus, neither of the Gospels is false; the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages which raised up issue in the name of a deceased brother, that some appear to have two fathers—him, whose natural issue they were, though they did not bear his name; and him, to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name. If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the *third* from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi—Matthan and Melchi having each successively married the same wife, the latter begat children, who were brethren by the mother. Matthan descending from Solomon, begat Jacob of Estha —After the death of Matthan, Melchi, who descended from Nathan, being *of the same tribe but of another* race, took his widow to wife, and begat Heli; thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow, and begat Joseph, who by the law was accounted the son of Heli, because the law required the seed to be raised up to the deceased brother. Matthew therefore properly says, *Jacob begat Joseph*, but Luke says, *he was the son of Heli*, and it is worthy of remark, that this Evangelist never uses the term *begot* or *begetting*, because he traces up this genealogy by *putative*, and not by *natural* sons.'

This is the substance of Africanus's account, which he says he received from the relatives of our Lord, who, because of their consanguinity to him were called δεσποσυνοι. Dr. B. notices the difficulties of this hypothesis (pp. 18, 19) and gives

it up on the following principle, among others, which we think decisive ;—that it refers wholly to the descent of *Joseph* from David, without attempting to prove that the son of *Mary* was the son of David.

Dr. B. then states his own hypothesis, viz. that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence appears a sufficient reason, that, after Matthew had given his genealogical table, another should be added by Luke, fully to prove that Christ, according to the flesh, derived his descent from *David*, not only by his supposed father Joseph, but also by his *real* mother Mary. The writers who agree in this opinion, Dr. B. divides into two classes. 1. Those who affirm that the families of Solomon and Nathan coalesced in Salathiel and Zerubbabel, after which they became divaricated, till they were at last re-united in the marriage of Joseph and Mary. 2. Those who assert, that Salathiel and Zerubbabel were distinct individuals, and deny that any coalition took place between the families previous to the marriage of Joseph and Mary. Dr. B. rejects this latter opinion, because it appears to contradict the divine Promise, 2 Sam. vii. 12—16. for according to this hypothesis it would be evident, that Mary, and consequently Christ, did not descend from David by Solomon. He therefore proposes to support the other hypothesis, and to clear away its difficulties.

Sect. 2. *Concerning the Number of Generations as extant in the Evangelists.*

In this Section, Dr. B. first considers the *number* of generations in each Evangelist, and gives several quotations from the primitive fathers, concerning the mystical meaning of 42 in Matthew, and 77 in Luke; with these childish conceits, which are a disgrace to theology, he should not have defiled his pages. However, they prove, that the number in Luke was read differently, some reading 70, others 73, and others 77, which last is the number that appears in the Greek, where the two terminating names, GOD and *Joseph*, are included.

As Irenæus, Africanus, and Ambrosius assert, that Luke has some names interpolated ; to detect this error, Dr. B. divides the genealogy into 4 classes. 1. from GOD to Abraham. 2 from Abraham to David. 3. from David to Salathiel. 4. from Salathiel to Christ. From Abraham to Christ, Ambrosius reckons 50 generations, i. e. 51 names; Africanus reckons from Abraham to Joseph, 50 persons, i. e. to Christ, 51 names: but the present text contains 56 names. Hence it is probable, 5 names are interpolated, unless we suppose the name of Abraham to be excluded, and then there are 4 names in the 3 succeeding classes to be expunged. In the 1st division, therefore, there is no interpolation. As to the 2d division, from

Abraham to David, it is evident, from the consent of the fathers, from the consent of MSS. and Versions, and from the books of the Old Testament,—Ruth. iv. 18. 1 Chron. ii. 9. 12.—that neither of the Evangelists has suffered any interpolation in this part of the genealogy; though in Luke iii. 33. some MSS. and Versions insert another name between Aram and Esrom. Thus the Coptic; ϕα Αμιναδαϐ, ϕα Αδμιν, ϕα Αρνι, ϕα Εσρωμ. Having accounted for this error, and finding no evidence, in the received text, of an interpolation in this 2d part of the genealogy, Dr. B. examines whether the four names be not found in the two parts of the genealogy between David and Christ, or, which is more likely, in that which follows the Babylonish captivity; as previously the Jews were both punctual and correct, in keeping their genealogical records.

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1. Jesus. 2. Joseph, (or Mary the daughter of Heli). 3.

Heli the grandfather of Christ. 4. Matthat. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Mattathias. 10. Amos. 11. Naum. 12. Esli. 13. Nagge. 14. Semei. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19. Zerubbabel. 20. Salathiel. 21. Neri. 22. Melchi. 23. Addi. 24. Cosam. 25. Elmodam. 26. Er. 27. Jose. 28. Eliezer. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Jonan. 36. Eliakim. 37. Mattatha. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naasson. 45. Aminidab. 46. Aram. 47. Esrom. 48. Pharez. 49. Judah. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nahor. 55. Serug. 56. Ragau. 57. Peleg. 58. Eber. 59. Sala. 60. Cainan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech. 65. Methusala. 66. Enoch. 67. Jona. 68. Mahalaleel. 69. Cainan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found 51 names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now let 30 years be reckoned to each generation between Christ and David; Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David, in fact, was born 1085 B. C., whence there appears an error of 55 years, or about the 20th part of the whole time in so many generations. But according to the received text of Luke, Salathiel must be born B. C. 630, & David 1260; this would be an error of 175 years, or one sixth part of the whole interval.

The manner in which Dr. B. pursues his genealogical investigations is equally ingenious and interesting; but of the remaining sections, we must defer our account to a future occasion, as the additional space it may necessarily require, cannot in one number be conveniently devoted to that purpose.

Art. VI. *Saul:* a Poem, in Two Parts. By William Sotheby, Esq. 4to. pp. 190. Price 18*s*. bds. Cadell and Co. 1807.

"*THE carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.*" Rom. chap. viii. v. 7. This alarming, unambiguous, irreversible truth of revelation presents an infallible test whereby every professor of religion ought frequently to try his own spirit; for he may be assured that the perfect love of God dwelleth not in him, while he can discover in his disposition one feature of the carnal mind, whose enmity is so inveterate, that no change, mitigation, restriction, or improvement, can reduce it to obedience. The carnal mind, therefore, with all its evil affections, the *Amalekites* of the soul, must be utterly destroyed; and

he, who by the grace of God overcomes all the rest, and spares only one of this rebellious generation, commits the sin of Saul, when he saved *Agag* alive,—and like Saul's will his punishment be; for the Lord will "*reject him from the kingdom* prepared for the righteous, from the foundation of the world." The life of Saul, from the day when his impetuosity and unbelief made him anticipate the sacrifice at Gibeah, exhibits a fearful example of the irresistible ascendancy of the carnal mind over man, and its implacable enmity against God. Continually sinning and sorrowing, yet never repenting; at every step advancing further in disobedience and sinking deeper in destruction, yet never attempting, never even desiring to return to the path of duty which he had abandoned,—we behold the infatuated Monarch, like Pharoah, hardening his heart the more, as the judgements of God fell more heavily upon him, till at length irretrievably confirmed in rebellion, and inextricably implicated in ruin, still cleaving to his crimes and only struggling to escape their consequences, in the blindness and phrenzy of despair he braved "the wrath to come," and in fleeing from present suffering, became at once the victim and the executioner of the righteous vengeance that pursued him.

We have thought it useful, at the opening of this article, thus plainly to trace the true cause of all the wickedness and misery of Saul, in his persevering "enmity against God:" for it was not because he was "a sinner above all others," in practice, that he was forsaken and afflicted of the Lord, but because he *remained*, even under chastisement, unbroken in heart and uncontrite in spirit. His tears, supplications, and sacrifices were in vain, because he intreated not for deliverance from the tyranny of his sins, but from the sword of the Philistines; he never sought for *pardon*, and therefore he never found *peace*. We proceed to the work before us.

The reign of Saul is more full of astonishing incidents, deeply interesting scenes, and romantic adventures, than almost any other portion of Jewish history; and by exhibiting impressive pictures of the people and the manners of an age very remote and dissimilar from our own, it furnishes the finest materials for heroic song, with the peculiar advantage of being in general so well understood, as not to require the fashionable incumbrance of long notes, that so frequently aggravate the price, and depreciate the value of modern poetry. Mr. Sotheby is not the first British Bard, who has chosen to adorn this period of terrors and tribulation with the glories of verse. Cowley, in his *Davideis*, a fragment, of which he completed only four books, has celebrated, so far as it proceeds,

the same subjects as Mr. Sotheby, but at greater length; and it is curious that the latter has nearly as much abridged, as the former had expanded the original narrative. It would, however, be irrelevant to draw any comparison between the two poems, or the two poets, (whose geniuses are as diverse as the climes of the torrid and temperate zones) for Mr. Sotheby has apparently borrowed nothing from his forerunner; the only *fiction*, common to both, and for which neither can claim the merit of originality, is a vision of the future revolutions of the Jewish kingdom:—and every historic poet since the days of Virgil has a dream of this kind, in which, taking advantage of being born after his hero, he marvellously *foretels the past*, with a precision and circumstantiality which we never discover in a true prophet. But we cannot pass by the great neglected name of Cowley, without doing reverence to his memory in a few words. His errors were the errors of a corrupt age; his excellences were truly his own. He *was* the first of the class of Poets in which he ranked himself; and in any other class he might have ranked *among* the first. It is scarcely possible to read six of the worst lines that he ever wrote, without discerning, by the march of his thought, the dignity of his genius even in its degradation. His "*Vision*" is one of the noblest lyrics in our language. The fate of Cowley, as a poet, has been singular; the faults for which he was admired by contemporaries beyond his merits, have sunk those very merits below their standard with posterity. He will never be forgotten, but he will rarely be read. Such is the fallen reputation of one, whose very first line, in his first ode, sounds in the ear of a young poet like the voice of a trumpet that calls him to glory:—

"*What shall I do to be for ever known?*"

Mr. Sotheby's qualification for the high task which he has undertaken, will not be meanly estimated by those who have read his translations of Wieland's Oberon, and Virgil's Georgics, and some original pieces which he has published. Cowley's Poem was to have been strictly epic in its construction. Mr. Sotheby's *plan* is more simple, but his *manner* is more intricate and artificial. He assumes the history of Saul, from the period when he was first haunted by "an evil spirit from the Lord," and continues it to his death. On this plain path he had nothing to do but to tread in the footsteps of time: but to give an air of vigour and originality to his work, instead of a sober stately chronicle of events Mr. Sotheby has actually written a *lyric* poem in blank verse; it is heroic only to the eye; the structure of the language, the character of the

thoughts, the spirit of the whole composition, is purely *lyrical*, abounding with transitions, interrogatives, digressions, apostrophes, exclamations, and every figure of speech and flight of sentiment, for which the most daring and irregular pindarics have been distinguished. Nay, so entirely has the poet been carried away by the genius of the ode, that there are few pages comparatively of regular narrative in his volume: the mind of the reader is continually addressed as being previously acquainted with every circumstance that occurs, and the author, instead of unfolding with deep and earnest deliberation the secrets of a strange and wonderful story, seems, like an ancient minstrel at a feast of heroes, to be eloquently descanting on themes already familiar to his audience. Incidents are often so rapidly glanced over, so abruptly begun, or so suddenly ended, by slight evanescent allusions, that the greater part of the poem will be obscure, and many passages wholly unintelligible, to readers imperfectly acquainted with the scripture narrative. To relieve the dulness of our prose,—for our readers must be impatient to try Mr. Sotheby's verse—we shall offer an example of this trait of our author's style.

> 'Where Jesse's son? The minstrel's echoing cave,
> Peopled of visions luminous, no more
> Rings to his harp. Full of the spirit of God,
> He, living image of "the branch" to come,
> Wanders a lonely exile. Round his path
> The hireling murderer lurks: Saul's bowmen urge
> His restless flight. Who, from th' anointed brow,
> What arm wards off the blow? Thine, h ir of Saul!
> Thine, Brother of his Soul. On Ezel's field
> Thou giv'st th' appointed signal, timely heard
> Forewarning. I behold thee issuing forth:
> Pale on thy way the day-star gleams. Thou stand'st
> Intent, thy bow stretch'd forth, and on its chord
> The shaft drawn back for flight. A stripling, near,
> Bends watchful of the arrow, where it lights.
> Thrice beyond Ezel's stone thy arrow flies.
> Whose voice, but thine, far-heard, aloud exclaims
> "Make speed, haste, stay not!" On the stripling runs,
> And gathering up the arrows, one by one,
> Departs. Ere-long, from ambush where he lay,
> The son of Jesse comes. The Brothers meet
> By stealth. The tear upon each other's neck
> Gives mournful greeting.' pp. 148—150.

Who, without minute recollection of the circumstances here recorded, could possibly comprehend this rhapsody of questions and answers?—yet by such questions and answers, the wars and jealousies of Saul and David are principally told. We are not remarking on this, as in itself either faulty

or meritorious, but only as the most distinguishing feature of Mr. Sotheby's style in his present work: in many passages he has been eminently happy in the use of this form, and in few more indifferently successful than in the foregoing. He had an indisputable right, in defiance of all poetical precedent and critical authority, to tell his story in his own way; for every writer is an absolute sovereign in the kingdom of his own works, and he may rule his subjects by whatsoever laws he pleases. Indeed, both the merit and success of poetical productions depend much less on regularity of plan, which may be common to all, (for all may learn what rules can teach) than on the power and skill displayed in the execution, which must be peculiar to each writer in his own pieces; for it is by superiority in those qualifications wherein a poet least resembles all others, that he may establish a splendid and lasting reputation. There is not a bard of *first rate* celebrity among the dead or the living, who is honoured for having *equalled* any other; *every one* of that rank is illustrious for having *excelled all* others in some point of singular and original merit. We are therefore more disposed to encourage, than to depress, the spirit of innovation, so conspicuous among our contemporaries; being persuaded that it is oftener in a daring departure from critical dogmas, than by a servile adherence to them, that excellence of the highest degree in poetical composition is attained. Hence, as no poet owes allegiance to any laws but such as he either enacts or adopts, and as Mr. Sotheby has not pretended to obey those of epic poetry, it would be equally absurd and unjust to judge him by them. We shall therefore acknowledge, without hesitation, the legitimacy of "Saul," and consider it as no objection to our recommending him to our friends, that his story is told rather in the style of the age in which he flourished, than in that of any other and more refined period; and it ought never to be urged in depreciation of the work before us, that it is composed rather in the spirit of Deborah the prophetess, and David the psalmist, than after the example of Homer, or according to the manner of Virgil.

Without regularly analysing this poem (which would be unnecessary, as the author has added very little to the Scripture history) we shall enable our readers to judge of its merits for themselves.

Mr. Sotheby has very finely imagined the spirit that tormented Saul, to be the changing apparition of what he himself had been in former periods of his life; in the following affecting passage, the pangs of *remorse without repentance* are awfully exhibited.

'Fear, strange fear,
On Israel's King fell terrible: At times
The hair of his flesh stood up and all his bones
Shook, while an image past before his face,
Shapeless as that whereon the Temanite *
Gaz'd, yet discern'd not, when it stilly stood,
The shadowy form. Anon, 't was poignant woe,
Woe without name: yet, haply, not unknown
Of those, who with the bitterness of grief
O'er-wearied, rous'd from slumber, likest death,
Feel in their heart deep agony, ere thought
Has trac'd its cause, or sigh yet utterance found.
And oft gay scenes of blissful days gone by,
O'er Saul came troublous. Then, distinctly seen,
A form, accordant with each vision, rose
Before him. Now the spectre shape put on
Bright imag'ry of one in bloom of years
Just opening into manhood. On his brow
Dwelt peace, dwelt innocence, dwelt gentle joy.
Gay hope and youthful ardor brightly beam'd,
Like sunshine, from the radiance of his eye,
Looking delight on all That form was Saul:
Saul beautiful, Saul guiltless, Saul belov'd,
Unscepter'd yet, nor wearing other pomp
Than youth's celestial graces. Such its shape.
But oh, what form of words, from earthly lip,
May syllable its language? Now more gay
Than trill of bird that calls the sunbeams up:
Now, as the lute of pity, passing sweet:
At times, as one in rage, with tongue of fire;
Still changeful as discordant passions mov'd.
So strangely mutable th' Æolian wire
Shapes to the wind its melodies, and breathes
Wild voice, or sweet, or plaintive. Hark! its sound,
Its pastoral sound. And lo! the vision takes
Fair semblance of a shepherd, simply clad
In weeds that Saul once wore, when o'er the heights
Of Ephraim, or where Cedron's torrent rolls,
He watch'd his father's flock.' pp. 5—7.

Again the spirit assumes forms of almost unexampled terror.

'a shapeless spectre dark
Would tow'r before the throne, and touch, it seem'd,
That phantom King, and vanish; and with him
So vanishing, the visions of delight,
Mizpah, its pomp, and people, vanish'd all:
All save the phantom King, whom sudden gloom
Compass'd, and solitude, and silence drear.
The hue of death now blanch'd his brow, and faint
His faltering tongue. At whisper of that voice,

* Job.

Big tears would gush down Saul's distemper'd cheek.
" Saul ! hear me." " Speak, oh speak !" the King exclaim'd,
" Yet save me !" And the spectre at his feet
Sank mute, and o'er the kneeling phantom, Saul
Hung motionless : nor other sound was heard
Save that low voice, and loud at intervals
The throbbing of Saul's bosom. And the voice
Most piteous, " Yet look on me ; I am Saul.
" Save me from bitterness of woe to come.
" Thy pray'r, a winged messenger, can mount
" Where angels kneel, and bring down peace from Heav'n.
" Shield me from wrath to come. I am not now
" What once I was. Hear me, oh King ! Ere yet
" I wore the diadem, the gracious form
" Of one, the o'ershadowing angel of the Lord
" Look'd on me, as I slept : my earthly smile
" Answer'd his heavenly. Never more that smile
" Shall on my lip be seen. I sat enthron'd :
" Man, as in worship, bow'd : their idol I.
" I gaz'd, I glow'd, I gloried as a God.
" That time the Prince of darkness stood before
" My mortal sight, and on my forehead prest
" His seal ; and in my heart the fiend inbreath'd
" That serves his state, Pride, who disdains to bow
" To heavenly rule. I am not what I was,
" Nor what shall be, if thy repentant tear
" Wash not this mark away." He spoke, and straight
Took from his brow the diadem, and show'd
The form as of a hand of fire that flam'd.
Saul wept no more ; but, tranced with horror, thrice
Smote his own forehead, and at every blow
Felt on his brow the hand that flam'd with fire.
" Fiend !" Saul exclaim'd,
" Hence to thy native hell,
" In all thy native loathsomeness !" And Saul
Smote at the phantom, and its figure chang'd
Beneath him, as he smote : and shape assum'd
Scarce horrid less than demon. 'Twas the form
Of one, in age, from torturing dream of hell
Upris'n, who, fixt in attitude of fear,
Beholds with stony eye, that may not close,
The fiend that rous'd the tempest of his brain.
And that fear-fixed man, by fiends beset,
Was Saul, his very self ; and front to front,
The maniac, and that image of himself
Stood near, and mock'd each other, in their fears
Wild gibbering.' pp. 11—14.

In the same book, which is in our opinion altogether the best in the volume, we find the following portrait of Samuel the prophet.

'On each side,
Far as the eye could reach, like refluent waves
That clave beneath the Prophet's rod, the Tribes
Fell back, and loud the shout of gladness rose;
"Hail to thee, Man of God! hail, Father, Judge,
"Deliverer!" From his throne the King, o'eraw'd,
Advanc'd in sign of reverence, as the Seer
Drew nigh; a mighty Prophet, blest of God;
A venerable man, who had outliv'd
Many a generation. Hoar with age
His unshorn hair, and white as snowy flake
The beard that swept his breast; yet firm his foot
Stept without staff; and his dark eye, undimm'd,
Shot forth celestial fire, that gave each word
Strange force, and sent its meaning to the heart.' pp. 17, 18.

The marshalling of the troops, and the appropriate exhortations of Abner to the tribes, are well conceived, though somewhat tedious; the pomp and circumstance of war are richly painted, and the whole scene becomes almost an object of the senses, rather than of the imagination. The panic of the army of Israel, at the first defiance of Goliah, is thus strongly pictured.

'He spake, and brandishing aloft his spear,
Stept in his might advancing. At each pace
Of the gigantic champion, striding on,
Loud rung his brazen armour. Deep dismay
Confounded Israel. In tumultuous rout
The monarch, and his multitude in arms,
Fled. As one man, the multitude, the host
Fled from before him. None turn'd back to gaze
On him, who singly follow'd. The wide vale
Spread its void space between.
Thus Gath prevail'd.
And manifest in wrath, Jehovah pour'd
His thunders down, and roll'd o'er Israel's flight
Thick darkness. Oft the voice of Saul was heard
In execrations terrible. At times,
'Mid transient glimpses of the lightning flash
That sparkled on his armour, Saul was seen
In act of desperation, dealing out,
Madly, his shafts at random, mid his host
Who fled. And Israel knew the Lord her God.' pp. 53, 54.

It was a bold conception of Mr. Sotheby, that Saul, stung with jealousy of David by the songs of the Hebrew women, first vowed his destruction at the altar of God.

'He spake,
And o'er the altar bow'd. None heard his pray'r.
His pale lip quiver'd with th' unquiet mind;
And suddenly, it seem'd, strange darkness fell

Around him. Loud his groan was heard of all.
He starts : and from the sacred feast, untouch'd,
Speeds : and in merciless vengeance, fiend-possess'd,
Broods o'er th' unutterable fell resolve,
Vow'd at the altar : vow accurst of blood,
Vengeance against the chosen one of God !' p. 88.

Several characteristic events are skilfully introduced. Two of these, for instance, occur in the triumphal procession ; Saul is welcomed with loud and perpetual acclamation ; but at the approach of David

' The shout subsides ; deep reverence, and mute awe,
Succeeding : such, as o'er a nation comes
At sight of her deliverer, in the power
Of God made manifest.'

Saul offers his spoils at the altar with this inscription.

" These, Saul the King, gift unto God !"

David, on the contrary, presents the mighty trophy with humility and devotion ;

' Inscription none. The sword records the deed,
The deed the Doer.'

On this occasion, the Spirit of God comes upon David, and he breaks forth into a beautiful effusion of gratitude and joy, in the language of his own Psalms.

The artless indications of Michal's affection for the Hero of Israel, are thus happily depicted.

' Alas ! his plighted hand
Was Merab's : and Saul's younger-born withdrew,
And dwelt on him in secret. There, fond maid !
There, on the lip of Jonathan, thy soul
Hung, as the youth, unconscious, o'er and o'er
Rehears'd some wond'rous deed of Jesse's son.
The day of Ephis-dammin : and the strength
Of that Philistian champion : and his height
How terrible, beheld on Elah's vale
'Mid the stay'd battles : and his outstretch'd bulk
How vast, a breathless corse at David's feet.
Yet had she much to ask : and, doubted much,
As fain again to hear, beneath what weight
Of mail the Giant to the conflict mov'd ;
And what the measure of his mighty spear ;
And what the burden of his shield ; and what
Each vaunting word ; and how young David spake
His trust in God : how, swift advancing, met
The champion in his might ; and, aiming, whirl'd
The stone : how pois'd the falchion, as he smote,
Victorious.' pp. 103, 104.

Mr. Sotheby, who is generally very scrupulous of violating the truth of scripture history, has nevertheless wrought a stupendous miracle to deliver David from the Philistines, among whom he had sought refuge from the persecution of Saul, and from whom, according to the scriptural account, he escaped by feigning idiotism. Mr. Sotheby has adopted this, but he has gone further. The Philistines are determined to sacrifice him to Moloch: the preparations, as well as the temple and rites of Ashtaroth, are learnedly, laboriously, and eloquently described; but the iniquitous scene is suddenly closed.

'The son of Jesse, then, with other mien
Than one of reason reft, and prophet voice
Terrific, cry'd aloud, "Jehovah! hear!
"Thou, living God! Sole Lord of heav'n and earth,
"Hear and avenge!" In thunder, God reply'd.
The mountain bow'd, the rent rocks burst, the cave
Beneath the staggering throng reel'd to and fro:
The sacrificial fires were darken'd all:
The idol, dash'd in pieces, on the flint
Fell, thundering. Madness seiz'd the minist'ring priests;
And, as the cave with yell of demons rang,
Frenzy and death, throughout, the Hebrew past,
Lone, and unhurt, from Gath's devoted walls.'

We have already hinted that Mr. S. adopts the phraseology and the subjects of the sacred odes. His imagery is derived from the poetical parts of the Bible, and his allusions and illustrations from the historical. In many of these judicious adoptions, he is eminently successful. The prophecy of the Messiah, with which he concludes the visions of the cave, is the most interesting, and with this we must close our extracts. Having awefully prefigured the calamities of the captivity, Samuel exclaims,

'"Dost thou not mark my words, my Son, my Son?
"Why rings thy harp? why fixt thy look? oh speak!"
David reply'd not: O'er his gaze, in trance,
Glow'd visions, as the Minstrel's hurrying hand
Swept inspiration from his prophet harp.
"Rejoice! rejoice, (the son of Jesse exclaim'd,)
"'Tis present. Lo! the luminous vision clear!
"The mystery, ere the birth of time, fore doom'd.
"The Promise, hail'd afar, from age to age,
"By seer and prophet beckoning into birth
"The empires. Hark! their voice, which darkly spake
"Of trouble and vicissitudes on earth,
"With change of kingdoms, clearly heralds forth
"One realm, one nation, one eternal King,
"Christ! Heard ye not the voice of joy, the voice

' As of a host, a multitude in heav'n ?
" ' Glory to God on high ! Peace, peace on earth !'
" Rejoice, ye shepherds ! ye, who nightly keep
" Your flock by Bethlehem ! Lo yon star ! Come forth,
" Hail the desire of nations ! From the east
" Come forth, ye Sages ! for th' expected birth
" Prepare rich offerings ! Worship, earth ! thy Lord,
" A babe within the manger. Give the King
" Of glory entrance. Wherefore mourn'd the priest ?
" Why wept ye, who the former pomp beheld ?
" Lift up your heads, ye gates ! be ye lift up,
" Ye everlasting doors ! and give the King
" Of Glory entrance. Who goes forth in pow'r ?
" All nature hears th' Omnipotent. Ye winds !
" Be still ! Thou, troubled ocean, sink to rest !
" Thou, sick, be heal'd ! Thou, lame, stand up ! Thou, blind,
" Receive thy sight ! Thou, in the grave, arise !
" Ye demons from the dispossest, confess
" God in the veil of flesh ! Oh, Son of Man,
" Thy word is life eternal: Thou art life.
" Spare me afflicting visions ! spare my sight !
" Oh, burden'd with the sins of humankind,
" What agony like thine ? Big drops of sweat
" Fall from thy brow, like blood. Lo! Angels come
" Administ'ring ! Oh, thou art mock'd, yet dumb ;
" Scourg'd, but without complaint. Ye know him not.
" Abraham, your father, knew, and joy'd to see
" His day. Lo this, the only Son of God:
" An offering, a free ransom for mankind.
" I see the spotless Lamb whom God provides,
" An everlasting sacrifice. 'Tis done, ——
" Justice and Mercy meet upon that cross.
" He bows his head in death. Oh heav'n, and earth !
" Angel and man, bear witness of the God !
" Darkness above : Earth to its centre shakes ;
" The graves are open'd, and the dead come forth
" The veil is rent in twain. Salvation beams
" Upon the heathen world. Thou, in the grave
" Who slept'st without corruption, thou art ris'n
" Victor of death. Heav'n opens—Thou art thron'd
" Creator ! Judge ! Redeemer ! Thou art thron'd
" On the right hand of God, eternal King !"
' He spake : and the prophetic vision clos'd.' pp. 139—142.

From the foregoing examples, our readers will undoubtedly conclude with us that this is a work of no ordinary standard, and that " SAUL, " like his prototype, is " *higher from the shoulders upward*" than most of his poetical contemporaries. We have already remarked that Mr. Sotheby has generally abridged the scripture-history ; much of it he has omitted, and little has he ventured to graft upon it from fancy. It is by de-

scription and digression that he has principally amplified his subject, and both in digression and description he excels. His most conspicuous defects are to be found in his style. His language is elegantly select and dignified ; his metre is artfully various, and often musical ; but the one is too frequently hard, and the other prosaic. His sentences, which are exceedingly complex in construction, are *broken on the wheel* with the rigid punctuation that often is necessary to mark the sense of them to the eye. Composed chiefly of dislocated phrases, abounding in inversions, weakened with double negatives, and obscured by frequent elisions of the verb, his verse has very little fluency, and his periods are seldom distinguished by

"The long majestic march, and energy divine."

Another characteristic fault of the style, is the tiresome recurrence of the figure called Repetition ; it is on some occasions so beautiful, that Mr. S. should not have made it insipid and burthensome by excessive frequency.

Mr. Sotheby has evidently exerted his utmost ability in this work, and we do not imagine, that it is in his power much to improve it, except by retrenching superfluous phraseology,—for we find no exuberance of thought. Notwithstanding the violent and sudden transitions, which we meet with in almost every page, the author never impresses us with the feeling that he is carried away by the impetuosity of his genius, and that he leaves a subject unfinished because his attention is diverted from it by the multiplicity and magnitude of the ideas that crowd upon his imagination. He has always the perfect command of himself, but not always of his reader, for with the power of embellishing the driest topics, he sometimes fails in supporting the interest, however he may uphold the dignity, of his story.

His theme furnishes only four great characters, but they are stars of the first magnitude, for the hemisphere of poetry. Saul—violent, vindictive, and cruel, melancholy, suspicious, implacable, fearless only in the field of battle, a coward at his own shadow in retirement, haunted by an evil spirit, and restless as the spirit that haunts him, perpetually flying for refuge from the punishment of one crime into the arms of another and a greater ;—Saul exhibits a character of most terrific grandeur. We are not entirely satisfied with Mr. Sotheby's management of it. He ought to have discovered to us more of the moral causes and the internal effects of Saul's estrangement from God. He should have *stripped him to the heart*, and shewn us Saul in all the nakedness of his own mind, sinning and suffering without intermission. This might have been done by representing him as more frequently expressing his feelings in

conversation, or in secret meditations pouring out his soul in agonies of remorse. In his actions Mr. Sotheby has pourtrayed, with sufficient force and decision, the consequences of those exasperated passions that hurried him into guilt, and dragged him to despair : we only wish to have heard more concerning the anguish of his spirit from his own lips, for our own warning and instruction.

Contrasted with Saul, the " forsaken of God," appears David, the " man after God's own heart." On his character we shall not expatiate. Mr. Sotheby has drawn and preserved it throughout with admirable grace and propriety : but, to confess the truth, David, as he was of old, is too formidable a rival of Saul : he monopolizes too much of this volume.

We are less pleased with our author's Jonathan. In every respect, except personal valour, the reverse of his father, Jonathan in the simple scripture narrative appears yet more amiable and magnanimous than David himself, from the romantic generosity, disinterestedness, and constancy of his affection to the man, whom he knew to be the ordained supplanter of himself from the throne of Israel. Every one who has read or heard of the attachment of Jonathan to David, becomes, like David—the *friend* of Jonathan.

The prophet Samuel, whom we ought to have mentioned first, presents a fourth character of supreme dignity. Samuel, *the infant*, was a *gift* of God, in answer to fervent and believing prayer, and he was dedicated, as every gift of God ought to be, to the service of the giver ; nor did Samuel, *the man*, like the children of many parents in the present day who have devoted their offspring to God from their birth, withdraw himself from that service " which is perfect freedom." He was eminently faithful, and intrepidly zealous, from the hour when he was called " in the visions of the night" to be a prophet, till the day when he went down in the glory of grey hairs to the grave, " lamented by all the Israelites." Mr. Sotheby has done justice to this most august character, and we only regret that he appears so little in the poem.

Our author has commenced several of his books with proems; those which are prefixed to Book I. Part II. (the vision of Palestine,) and Book III. of the same Part (the apostrophe to Friendship) are peculiarly beautiful ; but there is a most unsightly flaw in one line of the latter : alluding to a departed friend, he says,

> ——————————" many a moon
> Since then has o'er me past ; none without thought
> Of thee, lamented W——! on whom I muse
> With no unhallow'd sadness."

The preamble to Book IV. Part I. in which the poet celebrates the power and glory of his native country, and describes *the funeral of Lord Nelson*, seems so pressed into the service, that we cannot help reminding the author, that even the praise of Britain and the name of Nelson may be misplaced.

We had intended to add a few words on the propriety of chusing sacred subjects for the themes of heroic poetry, but having transgressed our limits already, we must abruptly conclude, with a fine observation from Cowley's preface to his *Davideis*: "*All the Books of the Bible are either already most admirable and exalted pieces of Poesie, or are the best materials in the world for it.*"

We had almost forgot to say that Mr. Sotheby, with amiable and affectionate partiality, has dedicated the first part of his poem to his wife, and the second to his children, in two elegant copies of verses. Nothing could more enhance the singular pleasure we have enjoyed in perusing the poem, or more conciliate our esteem for the poet, than the indications it furnishes of his worth as a man. In the large and various collection of the British Poets, few names comparatively are to be found, that we can cordially honour; but we remember with delight, that the noblest of those names, the Miltons and Cowpers, have been the friends of human kind, the advocates of genuine virtue, the servants of God.

Art. VI. *Elements of Mechanical Philosophy*, being the Substance of a Course of Lectures on that Science. By John Robison, LL.D. Professor of Natural Philosophy in the University of Edinburgh, &c. Vol. I. including Dynamics and Astronomy. Royal 8vo. pp. 696. Price 1l. 1s. Constable and Co. Edinburgh. Longman and Co. London.

THE learned author of this work raised himself to considerable distinction as a mathematician, by his various contributions to the Edinburgh Transactions, and to the Encyclopædia Britannica; in the latter publication, several of the articles which constitute the present volume were originally published. Had Professor Robison left no other attestation of his talents, than this single volume, it would certainly have secured him a high degree of reputation, in the opinion of all who are capable of estimating the excellences of elementary composition on philosophical subjects. The method, perspicuity, elegance, and acuteness, which it invariably discovers, are proofs of a mind highly cultivated, and long accustomed to habits of close and arduous thinking. These qualities of good writing, indeed, are found in a higher degree of perfection in the present volume, than in any other introductory work with which we

are acquainted. But the characteristic which most peculiarly distinguishes it, is the metaphysical cast of the introduction. Motion, with its various affections, time, space, matter, and its properties, power or force, inertia, and every thing of a metaphysical nature, are discussed in so masterly a style, as to fix an original and distinctive character on this part of the work. The ability displayed in the discussion of these points, gives a high and peculiar value to the introduction. Indeed, the whole of the volume is composed with so much taste and judgement, and possesses so many excellences, that we cannot avoid seriously lamenting the loss which the public has sustained, by the death of the learned author before the completion of his plan. We sincerely hope, however, that some friend to the memory and reputation of so admirable a writer, will undertake the charge of publishing the remainder of the work, and thus repair, in some degree, the injury which science has received in the premature extinction of one of her brightest luminaries.

It appears from an advertisement prefixed to this volume, that it forms part of a system of "Mechanical Philosophy" which the author drew up, and was in the habit of delivering to his pupils in his professional course of lectures, at the University of Edinburgh. The general object of these lectures, is a Physico-Mathematical History of the Mechanical Phenomena of the Universe. These phenomena, he says, are all effected, 1. by Gravity, 2. Cohesion, 3. Magnetism, 4. Electricity, 5. the Affections of Light; in which order he arranges the powers of natural substances, as that which distinguishes their generality or extent. The present volume embraces only a part of this extensive plan, being confined to the history of some of those phenomena which result from gravity.

The student, however, cannot enter upon the consideration of these phenomena, without some previous preparatory knowledge of the general laws and properties of motion, and the abstract doctrine of forces. Accordingly, Professor Robison, after explaining the symbols he uses, enters upon a minute discussion of "motion, with all its affections and varieties, as the objects of our first attention; a knowledge of these being indispensably necessary for perceiving and appreciating its changes from which also we are to derive all our knowledge of the causes, the mechanical powers of nature."

These varieties and affections of motion, rectilinear, uniform, variable, compound, deflected, &c. are copiously and minutely treated, and every circumstance connected with them is explained with the greatest clearness. Precise in the explication and use of his terms, Dr. R. has rarely admitted an obscure sentence into his work, and the whole volume is compos-

in a more elegant style, than usually prevails in similar publications. The propositions from which the algebraic formulæ for expressing the time, space, velocity, &c. are deduced, are clearly and methodically treated.

The next subject, after the introduction, is Dynamics, or "that department of physico-mathematical science which contains the abstract doctrines of moving forces, which are the basis of mechanical philosophy, distinguishing it from every other department of science."

In opening this division of his subject, he discusses, with much attention, those mechanical relations and properties of bodies which have generally been designated powers or forces, attraction, repulsion, impulsion, pressure, impact, inertia, &c.; and shews how greatly philosophers have been misled, in the application of them to mechanical investigations, by using them in their vague and popular sense. To preclude, as much as possible, all inaccuracy arising from this source, he premises the following fundamental proposition; "that changes of motion are the only indications of the agency, the only marks of the kind, and the only measures of the intensity, of those causes."

From this proposition, Dr. R. deduces the first and second law of motion, as axioms, but enters at considerable length into an examination of the opinions and reasonings of philosophers concerning these laws, and their mode of establishing them, and combats Leibnitz's measure of force by the square of the velocity, for an account of which we must refer our readers to the work itself.

As the object of the present work is to give a physico-mathematical history of the phenomena of nature, the author very properly carries on his investigations of the abstract principles of forces and of motion, in constant reference and subserviency to the natural constitution of the universe. This reference of the pure deductions of theory to the phenomena of nature, leads him into a good deal of metaphysical discussion, in which he generally discovers so much judgement and precision, as intitle his work to particular attention, and distinguish it from all other elementary works of the same kind.

In the introductory sections, Professor Robison's principal object appears to have been to furnish his pupils with so much information, as would prepare them for their subsequent inquiries in astronomy; although some truths would necessarily arise, which would not be immediately wanted in the prosecution of his plan. Hence, also, many important inquiries connected with the principles here discussed, are left unnoticed.

The first department of mechanical phenomena to which our

author applies the principles and deductions of the introduction, is that which results from the operation of the principle of gravity on the heavenly bodies, denominated Astronomy.

This he treats, under the divisions of Plane and Physical Astronomy.

In the section on plane astronomy, there is much to gratify the taste and curiosity of the reader; but we were a little disappointed to find that the author had omitted some curious and important branches of this subject, and had treated the whole with less depth and precision, than we should have expected from the former part of the work. He has said nothing on the Eclipses of the Sun and Moon, on the Occultations of the fixed Stars, on Refraction, and very little on the subjects of Parallax and the Aberration of Light. There is another defect which is not, indeed, peculiar to the present performance, but common to most, if not all, other treatises on the subject;—a total want of explanation in what manner the observations are made, from which the fundamental data of the whole science are deduced. Professor Robison was aware however of these defects, and appears to have intended to enter no farther into this part of his subject, than would serve as a foundation for physical astronomy; for he commences his inquiries into physical astronomy by admitting that "the account given of the kind of observation, by which the different motions were proved to be what has been affirmed of them, has been exceeding short and slight, on the presumption that the young astronomer will study the celestial phenomenology in the detail, as delivered by Keill, Gregory, and other authors of reputation."

The section on physical astronomy, the last division of the work, occupies about two thirds of the volume, and is a most excellent introductory performance. The author's primary object was the advancement of his pupils, young men just entering upon the study of astronomy; he has therefore, in meritorious conformity to his duty as a public Professor, accommodated his investigations to the degree of mathematical knowledge which he knew them in general to possess. He carries on most of his investigations by a geometrical process, refusing all admission to the fluxional calculus; and has thus rendered one of the most difficult studies accessible to all who have become acquainted with the elements of Euclid, of the Conic Sections, of Plane Trigonometry, and of the Doctrine of Ratios.

Our limits will not allow us to enter into an analysis of this part of the work. All we can do, is to give our readers a general notion of the claims which it possesses to their attention and regard.

Professor Robison begins with a concise account of the discoveries that had been made in physical astronomy before the time of Newton, and explains the use to which he converted them, especially those of Kepler, in deducing the great and fundamental law of planetary motion. The course which Newton pursued in his inquiries on this recondite subject, from the facts with which history furnished him, till he arrived at his ultimate object, is traced out in a most beautiful and philosophical manner.

The perusal of this short historical sketch of the process of Newton, which sets the genius and penetration of that illustrious philosopher in the most brilliant light, cannot fail to afford the highest gratification to every student of taste and discernment, while it points out to him the only secure method of proceeding in the investigation of physical truth. The great and important discovery, that all the planets are actuated by a force tending directly to their respective centres,—the sun and primaries,—varying inversely as the square of their distances, opened a field of inquiry to the eye of Newton, of almost illimitable extent. Most of the principal regions of this extensive field were explored, with the most astonishing acuteness, by the man who first discovered them. Having ascertained the law which regulates the motions of the planets, Newton was led, by a regular chain of reasoning and induction, to that of universal gravitation, the great physical bond of the universe. The effects of this law on the bodies in our system are most extensive and complicated, and have furnished scope for the exercise of the greatest mathematical geniuses, both at home and abroad, since the time of Newton.

Professor Robison enters into a consideration of the principal of these effects, which he arranges under the heads—*Theory of celestial motions; the quantity of matter in the sun and planets; the mutual disturbances of the planetary motions; the lunar inequalities; the figures of the planets; the precession of the equinoxes; and the tides;* under which divisions are discussed other subordinate effects.

These several subjects of physical inquiry, are, in general, prosecuted with the same philosophical precision, perspicuity, and elegance, which characterize the other parts of the work. Two of them, however, have engaged the greater share of our author's attention. These are the figure of the earth, and the tides. The method which Professor Robison has followed, in the first of these inquiries, is partly that of his celebrated countryman Maclaurin *. We could willingly adduce many pas-

* In his Dissertation on the Tides, which shared the prize given by the Royal Academy of Paris in 1740, with Euler and D. Bernouilli.

sages from this excellent outline, which would gratify the taste and curiosity of our readers. We cannot, however, avoid extracting the author's judicious observations on the comparative merits of the two methods of ascertaining the figure of the earth, by admeasurement of arcs of the meridian, and by the vibrations of a pendulum.

'Such irregularity,' says he, 'is to be seen among the measures of a degree, that the question is still undecided by this method. All that can be made evident by the comparison is, that the earth is oblate, and much more oblate than the ellipse of Mr. Hermann; and that the medium deduction approaches much nearer to the Newtonian form. When we recollect, that the error of 1″ in the estimation of the latitude, induces an error of more than thirty yards in the measure of a degree, and that the form of this globe is to be learned, not from the *lengths* of the degrees, but from the *differences* of those lengths, it must be clear that, unless the lengths, and the celestial arc corresponding, can be ascertained with great precision indeed, our inference of the variation of curvature, must be very vague and uncertain. The perusal of any page of the daily observations in the observatory of Paris, will shew that errors of 5″ in declination, are not uncommon, and errors of 2″ are very frequent indeed. So many circumstances may also affect the measure of the terrestrial arc, that there is too much left to the judgment and choice of the observer, in drawing his conclusions.'

The trigonometrical survey which has, for some years past, been going on in this island, furnishes another striking instance of the anomalies to which this method is liable, even when the observations are conducted with the utmost care, and with instruments of the nicest construction. From the measurement of an arc of the meridian stretching from the southern coast of the island to the neighbourhood of Doncaster in Yorkshire, the result was very different from what it ought to have been, on the supposition that the earth is an oblate spheroid, and that the plumbline was not disturbed by any partial attractions from its perpendicular direction. The length of a degree decreased, instead of increasing, as the latitude increased.

On the other mode of determining the figure of the earth, by the vibrations of the pendulum, Dr. Robison observes,

'By the Newtonian theory, the increments of gravity as we approach the poles, are in the duplicate ratio of the sines of the latitude. The increments of the length of a second's pendulum will have the same proportion. Nothing can be ascertained by observation, with greater certainty than this. For the London artists can make clocks which do not vary one second from mean motion in three or four days. We need not measure the change in the length of the pendulum, a very delicate task, but the change of its rate of vibration by a change of place, which is easily done; and we can thus ascertain the force of gravity without an error of one part in 86400. This surpasses all that can be done in the measurement of an angle. Accordingly the ellipticities deduced from the experiments with pendulums

are vastly more consistent with each other, and it were to be wished, that these experiments were more repeated. We have but very few of them.*'

The difficult and complicated investigation of the tides is pursued at considerable length, and with much ability. The process is carried on principally by geometry; the constructions which the author employs for this purpose are very neat, and afford great assistance to the reader in tracing out the variations of the tides. After a clear and scientific deduction of the theory, the anomalous phenomena are accounted for, and directions are given for forming registers of the times and altitudes of the tides in particular places. A few reflections on the atmosphere close the subject.

Our excellent and worthy author devotes a few of his concluding pages to the consideration of the effects which a review of the order and harmony, flowing from the simple truth,—the general law of gravity,—ought to produce on the mind of a philosopher. In this he demonstrates the goodness of his heart, as well as the soundness of his philosophy; and we should deem ourselves unjust to his memory, and unfaithful to the interest of our readers, if we brought this article to a conclusion, without enriching our pages with some of his elegant and interesting remarks. These we conceive to be peculiarly appropriate to the nature and design of our publication, which would have been violated by such a detailed and scientific examination of this volume, as its actual merit demands.

'But what we contemplate in the solar system, is something more than mere order and symmetry, such as may be observed in a fine specimen of crystallization. The order of the solar system is made up of many palpable *subserviencies*, where we see one thing plainly done for the sake of another thing. And to render this still more interesting, a manifest *utility* appears in every circumstance of the constitution of the system, as far as we understand its applicability to what we conceive to be useful purposes. We can mean nothing by utility, but subserviency to the enjoyments of sentient beings. Our opportunities for observations of this kind are, no doubt, very limited, confined to our own sublunary habitation. But this circumscribed scene of observation is even crowded with examples of utility.'

The author concludes some excellent observations concerning the argument founded on the appearances of design, with the following expressions.

'So far from banishing the consideration of final causes from our discussions, it would look more like philosophy, more like the love of true wisdom, and it would taste less of idle curiosity, were we to multiply our researches in those departments of nature where final causes are the chief

* For some historical details and reflections on this subject, we refer the reader to our review of the operations carried on in Lapland, 1801—1803, by the Swedish mathematicians. Vol. III. p. 370.

objects of our attention—the structure and economy of organized bodies in the animal and vegetable kingdoms. I cannot help remarking, with regret, that of late years, the taste of naturalists has greatly changed, and, in my humble opinion, for the worse. The study of inert matter has supplanted that of animal life. Chemistry and mineralogy are almost the sole objects of attention. Nay, the *ruins* of nature, the shattered relics of a former world, seems a more engaging object than the numberless beauties that now adorn the present surface of our globe. I acknowledge, that, even in those inanimate works, God has not left himself without witness. Yet surely we do not, in the bowels of the earth, nor even in the curious operations of chemical affinity, see so palpably, or so pleasantly, the incomprehensible wisdom, and the providential beneficence of the father of all, as in the animated objects.

'It is not easy to account for it, and perhaps the explanation would not be very agreeable, why many naturalists so fastidiously avoid such views of nature as tend to lead the mind to the thoughts of the author. We see them ever anxious to weaken every argument for the appearance of design in the construction and operations of nature. One should think, that, on the contrary, such appearances would be most welcome, and that nothing would be more dreary and comfortless than the belief that chance or fate rules all the events of nature.'

Nothing certainly can be more absurd than such a belief; it could never be entertained in the mind of an intelligent creature, but for a melancholy deviation from truth, which is naturally connected with a deviation from innocence. It is a charitable, though false hypothesis of Dr. Young, that the impiety of philosophers is an indication of insanity. The Book of truth furnishes quite a different sentiment, which Rochefoucault, though in another sense, very tersely expresses,—the head is always the dupe of the heart.

The mind of Newton led him to ascribe every thing which such a review presented, to the wisdom and goodness of the Deity; and was melted into piety and reverence, while it contemplated the stupendous fabric of the universe. Professor Robison accuses M. De La Place, on the contrary, and with too much reason, of endeavouring to discourage the idea of an original intelligent Cause, and to plant, in the minds of his readers, a notion that all is the result of necessity. This design he treats with becoming severity; and we hope the warning will not prove to have been uttered in vain to any of his pupils. "It seems to me, says he,

'of primary importance. Charged as I am with the instruction of youth, the future hopes of our country, it is my bounden duty to guard their minds from every thing that I think hazardous. This is the more incumbent on me, when I see natural philosophy calumniated, and accused of lending her support to doctrines which are the abhorrence of all the wise and good. I cannot better discharge this duty, than by wiping off this stain, with which careless ignorance, or atheistical perversion, has disfigured the fair features of philosophy.'

We have hinted, on a former occasion, (Vol. III. p. 424.) at the tendency of mathematical studies to dissatisfy the mind with the inferior nature of moral evidence. It is gratifying to add another illustrious name to the number, that are no less distinguished for acuteness and erudition in the abstract sciences, than for cordiality of belief in the most demonstrable of all moral truths, and the most sublime and interesting of all conceivable propositions.

It is scarcely necessary to add any more specific eulogium on this admirable treatise. We can assure the man of science and taste that he will find the perusal of it an intellectual feast of the highest kind; and to the student we recommend it as an elementary work of peculiar merit, attraction, and utility.

Art. VII. *The Exemplary Life of the Pious Lady Guion,* translated from her own Account in the original French. To which is added, a new Translation of her short and easy Method of Prayer. By Thomas Digby Brooke, 8vo. pp. 500. Price 8s. Darton and Harvey, 1806.

THIS publication may seem rather out of date, as the heroine of the history has been dead nearly a hundred years, and, though persecuted into a temporary celebrity, never presented that imposing exterior, which attracts the notice of the world. But principles are immortal, and religion, which is of universal interest, fills the volume. The lady is her own biographer; for the work before us is only translated from an account of herself, which she wrote in obedience to the priest who was her religious director.

Johanna Mary Bouriers de la Mothe Guion was born, April 18th, 1648, at Montargis, in the Orleannois. From the first she was, like many other pious persons, the child of affliction. Her untimely birth, occasioned by a fright, which her mother received, exposed her to the imminent hazard of death before she could receive baptism. "Had I then died," she reflects, "this heart created only for thee, my God, had never known the bliss of a single moment's union with thee, but had been eternally banished thy presence." A large number, even of our countrymen, and even at this day, are probably possessed with the same persuasion, absurd as it is. Strangely disliked and persecuted by her mother, she was placed by her kind and pious father in a convent, for the purpose of education. She relates her dream, at this period, concerning future torments, which produced a great impression on her mind; and her offer to endure martyrdom, from the hands of the other boarders, in order to prove the sincerity of her devotion to the will of God. The following anecdote seems more proper for quotation.

'As my father often sent for me home to see me, one time I found the Queen (Henrietta) of *England* there. I was then near eight years of age. My father

told the Queen's confessor, that if he wanted a little amusement, he might entertain himself with me, and propound some questions to me. He tried me with several very difficult ones to which I returned such pertinent answers, that he carried me to the Queen, and said to her, "Your Majesty must have some diversion with this child." She also tried me; and was so well pleased with my lively answers, and my manners, that she demanded me of my father with no small importunity, assuring him that she would take particular care of me, designing me for maid of honour to the princess. But my father resisted so far as to disoblige her. Doubtless it was God who caused his refusal, and thereby turned off the stroke which might probably have intercepted my salvation: For being so weak as I was, how should I have withstood the temptations, and distractions of a court.'

On quitting the convent, she was much affected at being deprived of an interview with her cousin, a devout man, who was going as a missionary to Cochin China. Fearful of exclusion from the number of the pious, she read the works of *St. Francis de Sales*, and *Madame de Chantal*, whence she imbibed the tinge of mysticism, which afterwards gave the colour to her whole character and history. In her anxiety to become a nun, she proved that her motives were some other than those of pure religion, by forging a letter, in which she pretended that her parents gave their consent: but she was detected and disappointed. Afterwards, however, she lost these deceitful appearances of religious zeal, and indulged in the fashionable evils of her age and sex. At the age of fifteen, she was contracted without her consent to a man two and twenty years older than herself, whom she did not like, and who suffered her to be persecuted by his mother and servants.

A hermit of the order of St. Francis coming into her neighbourhood, she obtained an interview with him, to which she attributes her conversion. From this time, indeed, her religious character seems indelibly fixed.

'I slept not that whole night, because thy love, oh my God! flowed in me like delicious oil; and burned, as a fire which was going to devour in an instant all that was left of *self*. I was suddenly so altered that I was hardly to be known either by myself or others. I found no longer those troublesome faults or reluctances. They all disappeared, being consumed like chaff in a great fire.'

She was then painfully taught, that "they who will live godly in Jesus, shall suffer persecution." Her husband and mother redoubled their vexations, and particularly studied to keep her from prayer: on which she remarks, "I believe there is hardly a torment equal to that of feeling one's mind ardently drawn to retirement, and not having it in one's power to retire." When she was seized by the small pox, she took pains to aggravate its effects on her person, to make the more complete sacrifice of the beauty and vanity which had been

her snare. After this she was introduced to the acquaintance of Father La Combe, a devout Bernabite: they mutually stimulated each others religious fervour, and eventually occasioned each others imprisonment. On the death of her husband, on St. Magdalene's eve, she devoted herself to a mystical marriage with the Saviour; and, completely abandoned to visionary reveries, imagined herself called to Geneva, to reclaim the lost sheep of the protestant heresy. But though her sincere, yet mistaken zeal, exposed her to incredible hardships, Calvin seems not to have lost many disciples. The spirit of the good lady, may be perceived from the anecdotes of her journey, which she relates.

'It was surprizing that, in this boat the child (her daughter) without adverting to what she did, could not forbear making crosses, employing a person to cut her bulrushes for that purpose. She then put round me, all over, above three hundred of them. I let her do it, and inwardly apprehended that it was not without its mystery. I felt an interior certainty, that I was going to meet with crosses in abundance; and that this child was *sowing* the cross, for me to *reap* it. Sister GARNIER who saw, that they could not restrain her from covering me with crosses, said to me, "What that child does appears to be mysterious;" and turning to the little girl, she said, "give me some crosses too my pretty pet; No, she replied, they are all for my dear mother;" but gave her one to stop her importunity, then continued putting more on me: After which she desired some river-flowers, which floated on the water, to be given her; and braiding a garland, she put it on my head, and said to me, "After the cross you shall be crowned." I admired all this in silence, and offered myself up to the pure love of GOD, as a victim, free and willing to be sacrificed to him*.

'SOME time before my departure, a particular friend of mine, who is a true servant of GOD, related to me a vision she had had respecting me. "She saw my heart surrounded with thorns; that our Lord appeared in it well pleased; that, though the thorns seemed likely to tear it, yet, instead of doing that, they only rendered it fairer, and our Lord's approbation the stronger."'

After parting with her property in a very absurd manner, and enduring every thing for the catholic church, she was persecuted by nuns and friars, especially by her half-brother, Father La Motte, and by the Bishop of Geneva. They envied her fame for mortified devotion and zealous exertions, which tacitly reproached their own lukewarmness; and in spite of all the orthodoxy, on which she plumed herself, they suspected her of some taint of protestantism. Indeed there was more reason for it than she was aware of; for she was evidently withdrawn from superstition and bodily worship, to the devotion of the heart, in which the reformers declared all religion

'* This little daughter lived to be married to the Count de Vaux.

to consist; though she gives a mystical, not to say whimsical, reason for the fact.

'One day thinking why I could not invoke any of the saints, though united to them in GOD, it was put into my mind, that domestics had need of credit and intercessors, while the spouse readily obtains every thing without asking any thing. He of is infinite goodness prevents her. Oh how little known is the holy author of all good! They examine my actions. They cry out that I do not say over my chaplet or beads, that I have no devotion for the holy Virgin Oh divine MARY, thou knowest how my heart is singly devoted to GOD, and the union which he has formed betwixt us in himself. I can do nothing but what he directs, depending wholly on his will.'

At last, by the intrigues of envious and selfish ecclesiastics, she was imprisoned for ten years, and with what spirit she endured the trial, we learn from the date of the history which we now review. "Done at my prison, which I love and cherish, as I find it sanctified by my love." She was at length honourably liberated, and introduced to the notice of Madame de Maintenon, of Bossuet, and Fenelon. The last became an admirer and follower of her principles; for which he incurred his share of obloquy and persecution. Bossuet, after pretending to approve her conduct, meanly played the courtier, and joined the cabal by which she was imprisoned, first at Vincennes, and afterwards in the Bastile. She finally regained her liberty, and died in retirement at Blois, June 9th, 1717, in the seventieth year of her age.

The abrupt termination of the memoirs, without any account of the last years and death of a person so distinguished for seriousness and afflictions, must disappoint the reader. Indeed we cannot award to Mr. Digby Brooke much praise for his labours. The translation is filled with gross violations of the most common rules of grammar. As he has taken the liberty to omit some chapters of the original, he should have carried his alterations farther, and supplied the ordinary reader with that information concerning Mde. Guion, for want of which the work is now a mere fragment. That the piety of this Lady was sincere, and her talents respectable, there is no reason to doubt; but that she was misled by the ignorance and superstition of a popish education, as well as intoxicated by the impressions of a heated imagination, which are found in every communion, is at least equally certain. Her comments on passages of scripture, which strongly savour of the apocrypha and the vulgate translation, indicate that her mind had been formed in a situation, where the scriptures were not in familiar use; and they are frequently distorted by her preference of a mystical to a literal interpretation. With all our respect for her victory over the world, her supreme regard for the Creator and

Redeemer, and her superior holiness of heart and life, we cannot forbear smiling to hear her tell, that it was revealed to her by some method, bordering on the miraculous, that she was called to serve her neighbour. Thus she frequently conceives herself "some great one," almost rivalling the apostles, for things which are common and essential to every Christian. Yet we are willing to attribute this, rather to want of information, than to that spiritual pride which it so much resembles, but which she would have sincerely abhorred. Mr. B. subjoins a translation of her *Moyen court*, or short method of prayer.

A few specimens of her hymns and poems are rendered into English verse, for Mr. B. remarks, that former versions exhibit them "in a manner inadequate both to the subject, and to her compositions." If he classes, under this description, the admirable paraphrases and imitations of many of her *Cantiques*, by Cowper, together with his translation of her beautiful poem on the *Nativity*, Mr. B.'s taste may justly excite astonishment. The principal difference of those charming pieces from their originals, consists in their superiority of sense and elegance: and if the present work obtains circulation, it will doubtless be indebted for it to the interest which Cowper's performances have excited in our countrymen. We will not do such an injury to Mr. B.'s versions, as to bring them into the comparison. Persons who can overlook the faults of his *prose*, may derive considerable benefit from the affecting view of eminent piety, obscured by misinformation and fancy, harrassed by superstition, and outraged by bigotry, which the narrative of Madam Guion presents. Her eccentricity may reasonably as well as charitably be attributed, in a great measure, to the effect of uncommon afflictions, at a tender age, on her spirits and constitution.

In its present form, we hesitate to recommend this volúme generally; for, with some valuable tendencies, we think it calculated to form indolent and conceited visionaries. Were it judiciously abridged, and interspersed with the notes of one who understood the religion of the bible, as well as that of the heart, we think many might say with Bossuet: "I have found therein such an unction, as I have seldom met with in any books; and felt, while reading it, an impression of the presence of God on my heart all the time."

Art. VIII. *Hours of Leisure*, or Essays and Characteristics, by George Brewer. 12mo. pp. 365. price 7s. Hatchard. 1806.

TO our writers of Essays we are greatly indebted. Steele, Addison, and Johnson, to use the phrase of the last, "have made the people of England, a nation of readers." They have cultivated its taste, improved its language, and excited a ge-

neral thirst for literature. The example and success of these our greatest essayists, have encouraged many subsequent attempts; most of which, however, have purchased to their authors neither honour nor emolument. Mr. Brewer, not deterred by the failures of his predecessors, has furnished, in his essays and characteristics, an amusing and not wholly uninstructive volume. It abounds with delineation of character, humourous incidents, pleasing allegory, and satire on the follies and vices of the age.

His diction is usually pure, though his style is often negligent. We ought to mention in his favour a higher excellence, though it is partly of a negative sort. Mr. B. is no licentious and sceptical *philosopher*, no pander to the corrupt tastes and propensities of the public. He is the friend of virtue, and, as far as he understands it, the advocate of religion.

In page 25, there is a gross violation of propriety. If providence be personified, it should certainly be honoured with the most excellent gender. Mr. B. however has written, "Providence always knows how to disentangle those who trust in HER." We extract the portrait of Acerbius; the author has here characterized his own production. May unkindness, disappointment, and neglect, never drive him to the misanthropy of Acerbius.

'Acerbius is the son of a private gentleman, who died more than twenty years ago. Acerbius was esteemed a boy of a mild and excellent disposition: he was modest, gentle, and so forgiving, that no sooner had his playmates quarrelled with him, than he desired to be reconciled to them. Acerbius grew up with this disposition; and the suavity of his manners obtained him many acquaintances, who appeared like friends, but who turned out to be, as is often the case, his worst enemies. They discovered that he was good natured, and he was honoured with the notice of the great; not that they wished to take him by the hand; but they very wisely thought, that a youth with his natural bent and good disposition, would be very ready to oblige, and would be flattered with their protection. Acerbius, when a boy, had been used to read the works of the best authors to his father; and, unhappily for him, had contracted an early love of literature that never afterwards forsook him. In short, nothing would do with Acerbius, but that he also should be an author. The works of Acerbius were of a nature which, though not erudite, were useful to mankind, since they served to put virtue in an amiable and advantageous point of view, and to discountenance vice. Every line breathed love and benevolence toward his fellow-creatures; and the small minglings of satire which they contained, were harmless, and in good humour. Acerbius was, however, destined to become the dupe of the designing, to be lessened by misfortune, to be constrained to use the shifts and evasions of the distressed; to become dishonoured in various ways; and the same Acerbius, whose whole delight was in good fame, and in having the power to do good actions, was decreed to suffer reproach, and to lose the very power on which he set the highest value. Thus circumstanced and reduced, it will not be

wondered at, that Acerbius discovered INGRATITUDE: he found it in the GREAT MEN to whom he had devoted his time; he found it in the sordid wretch who had looked up to him for support, which, having failed, left no trace of recollection in his mind of past benefits. Acerbius found his downfall noticed with severity by the man he had himself established, and his conduct arraigned by those who ought to have been most merciful to his faults. Acerbius is no more the man he was; he has imbibed a fatal poison: the tone of his mind is destroyed: the honest pride of his heart is struck on the rock of adversity, and is split to pieces; only now and then are to be observed some floating materials of the wreck. Acerbius shrinks from notice, from human contemplation. Timid, and apprehensive that every man has a design to trample upon and crush him, Acerbius raises the shafts of contempt and satire, as the porcupine does his quills, for his protection. He considers all mankind as at enmity with him, and pursues the same steadiness of animosity. Whenever a portion of injustice or insult is dealt out to him, he returns it in the same kind, but fills up a larger measure of it to his adversaries. The disorder of his mind, like a jaundice, may be seen in his face; but it is not at all times visible; for now and then, when the subacid becomes neutralized for an instant, by any incident of charity or friendship, his original character breaks forth, and his countenance brightens with joy and love. Acerbius was once occupied in listening to some severe reproaches, which came from the lips of a sordid rich man, and were directed to a poor dependant, who was in his debt. The bitterness in the breast of the rich man was not a stronger bitter than that in the breast of Acerbius; but it was of a different sort. Acerbius rushed forwards, and paid the money; he received too, the thanks and praises of the obliged stranger. Acerbius turned aside abruptly. "It is always my lot, said he, to meet with ingratitude; I have relieved you, and now, in return, you would give me pain."

'Acerbius begins to hate. Like a dog seized with the hydrophobia, he snaps at every passer by; but, like that generous animal, the tears run down his cheeks as, in the rage of his disorder, he gives the fatal wound.'

We have been much amused by this volume; and in return, we pronounce, that it is well suited to supply the cravings of literary voracity, in this age of new books, as it is neither unwholesome by its general principles, nor nauseous by its insipidity. At the same time, we remind Mr. Brewer, that a work was published more than 1700 years ago, in which he might study morals to advantage, and in which Acerbius might lose his misanthropy, and find consolation.

Art. IX. *Two Sermons and a Charge.* By Luke Heslop, B. D. Rector of Bothal, Northumberland, and Archdeacon of Buckinghamshire. 8vo. pp. 60. Price 2s. Longman and Co. 1807.

THE articles comprised in this publication, are 1, a sermon, on Romans xiii. 1. preached before the Judges of Assize, at Newcastle, in 1805; 2. another on 2 Tim. iv. 1. 2. preached at the visitation of the Lord Bishop of Durham, at Morpeth, in 1806; and 3. a charge delivered at a visitation of the clergy

of Buckinghamshire, the time and place of which are not intimated. All these discourses are characterized by serious and profitable exhortation, and they contain much useful practical matter; especially as to the duties which are incumbent on the clergy, and on persons of the higher ranks of society. The last article, only, requires particular notice; for it adverts to so important a subject, as that of a plan for *an universal union of the genuine church of Christ.*

"An union of all pious and good men, to suppress wickedness and vice, and to make mankind religious, virtuous, and happy," says Mr. Heslop, "is devoutly to be wished by us all." p. 85. In this sentiment, we most heartily concur; and, therefore, shall not apologize to our readers, for bestowing on the subject more ample attention than the mere extent of the pamphlet would justify. It must be premised, however, that the plan alluded to, is not devised, or recommended, by the worthy archdeacon. It was proposed, by a person whom he does not name, about ten years ago, in a sermon preached at Bedford, and published, not long before this charge was delivered. It appears also, that an union of ministers, and others, of several religious denominations, in that vicinity, was then formed, to carry the subject into execution, so far as their influence extended. The sermon, and the plan, having appeared long before the commencement of our Review, and not having been reprinted, are first brought to our notice by Mr. H.'s charge: which, indeed, would otherwise have interfered a little with our office; for it might have been termed a *review* of the pamphlet referred to. We conclude, from the archdeacon's publication of his discourse at this distance of time, that the union to which it relates, is still carried on: but we also conclude, that, if its effects had been very conspicuous or extensive, it would not now, for the *first* time, have been brought before our tribunal. Our author's animadversions naturally tend to excite greater attention to it, than hitherto it seems to have obtained. We have therefore procured, and carefully examined, the performance which so strongly alarmed his mind: and we are satisfied, both from its general tenor, and from the time which has elapsed since its publication, without adding to its notoriety, that his trembling apprehensions concerning its fatal tendency, were wholly unfounded and superfluous. Another circumstance which confirms our opinion on this subject, is, that the alarm is given in a different quarter from that in which the cause of it is stated to exist. We apprehend, that the archdeacon of one county, has no more right to interfere with another county, than the rector of one parish, with another parish. The counties of Bedford and Bucks, indeed, adjoin; and if the one was in flames, the other could not

be out of danger. *Proximus ardet Ucalegon.* But as nine years have elapsed since Mr. H. sounded the alarm to his own clergy, and we have never heard anything of it from the archdeaconry of Bedfordshire, we may reasonably infer, not only that it was premature, but that it was imaginary.

This inference is strengthened, by the magnitude of the evils which our author dreaded from the union formed at Bedford. It was, " in his apprehension, *hostility to the national church*, and a *conspiracy against the state:* and it must produce discord and division among the people, and destroy religious communion, which is the bond of society." p. 53. He compares its commencement to that of the French revolution; and expects similar consequences from it. Of the former he says, very justly,

' The melancholy effects of it were soon and severely felt in every part of the kingdom. For oppression and tyranny reigned triumphant. Religion was proscribed. And the sabbath, sanctified by the Almighty for the honour of his name, was abolished. *Innovators and reformers should keep these things in remembrance.*' p. 58.

If, during the ten years that the union at Bedford has existed, any of the horrible effects which Mr. H. prognosticated, had been produced, they must doubtless before now have become manifest: but, on examining the pamphlet which excited his fears, we are much less surprised at his disappointment, than that he should have conceived any analogy to exist between this association and the authors of the French revolution. The former (however mistaken they may be,) are professedly serious and zealous believers in Christianity; the latter were avowed infidels, and inveterate enemies of divine revelation: the former unite, in order to spread the knowledge, and enforce the practice, of the gospel; the latter, conspired to eradicate both: the former enjoin " not to meddle with political contentions," and profess their regard to all existing laws; the latter directly aimed at the entire subversion of the civil government of their country. Instead of hostility to the national church, the union at Bedford makes no distinction between churchmen, methodists, and dissenters, episcopalians, presbyterians, and independents; but proposes to combine genuine Christians of all these denominations, with no worse design than to promote the instruction and reformation of their ignorant neighbours. It might seem indeed, that, of these various parties, those would be likely to derive the greatest benefit from such an union, which could be most active in promoting its measures: and consequently, that ministers of the church of England, and of the methodist, and the Moravian persuasions, being restricted (by established regulations of the bodies to which they respectively belong) from some exertions which are practicable by

those of other parties who joined with them in forming this institution, are likely to receive the less advantage from its effects. Not only these, however, but all ministers of the vicinity, who pay due attention to the congregations under their charge, are secured from irregular intrusion, by the rules of this institution, if they are duly observed: for it is prescribed, that "no place shall be set apart for public worship in the neighbourhood of any pious and zealous minister of the gospel, without his consent." Introduction, p. xxi. Nay, the archdeacon himself bears testimony, in his visitation sermon, that (without any such restriction,) even "itinerant and self-appointed preachers, rarely interrupt the ministry of those (clergymen) who, by their knowledge, and the conscientious discharge of their duty, have gained the esteem and confidence of their flocks: and if they should presume to intrude themselves into their parishes, they are generally treated with a proper neglect." p. 28. Most assuredly then, it is only the ignorant or unprincipled, if such there be among the clergy, that have occasion to be alarmed.

Our author considers the union as formed of dissenters: and although it appears to have been designed to embrace real Christians of every class, some of the measures proposed for the benefit of the ignorant and profligate, could certainly be carried into effect only by dissenters. Not merely, however, does he candidly acknowledge, that "amongst those who dissent from the established church, there have been, and are now, many religious and learned men;" but, he is "ready to believe that the preacher and other members of this union may be classed in that number. "Neither," says he, "am I disposed to doubt their pious intentions; yet I am persuaded that the execution of their plan would be injurious to true religion; to the happiness of the people; the good order of society; and a violation of the laws of the realm." p. 52. This last clause, the archdeacon proceeds to explain, by reference to the act of toleration, which certainly do not support his opinion; otherwise, there would be no more religious liberty in England, than there is in Germany. Of his other "persuasions," we think the improbability evident, on his own shewing; and his error seems to be fully proved by the result of subsequent experience. The only circumstance that appears to us unaccountable, is, the publication of his charge after such an interval of time. We can barely conjecture that, as it was printed at *Newcastle*, it may be better calculated for the latitude of Northumberland, than for that of Bedfordshire or Bucks. If, by imagining that in those two counties *religion* has been injured, *happiness* destroyed, and the *good order of society* subverted, by registered places of wor-

having multiplied, the zeal and industry of the established clergy in Northumberland should be roused, this obsolete charge may have a good effect, notwithstanding the weakness of its premises; and even if it should *not* stimulate them to still greater exertions, in a regular way, for instructing the ignorant, and reclaiming the vicious, it may at least warn them to counteract any unusual and *irregular* efforts for that purpose. That it has received but little benefit from the author's literal adherence to Horace's maxim, *Nonum prematur in annum*, is but too evident; for not only has Mr. H. wonderfully misunderstood, not to say misrepresented, several passages which he has quoted from the sermon under his review; but he has treated the sacred scriptures themselves with as little ceremony. According to him, that "*faith* which worketh by *love*, availeth" only to "yield a *hope* of righteousness;" which "*hope* is often disappointed!" p. 40. So little account does our reverend and worshipful author make of *these three*, *faith*, *hope*, (charity, or) *love!* It is with great justice that the archdeacon remarks, that "it is through partial quotations, without attending to the context, and diligently comparing similar expressions in scripture, that erroneous opinions are spread among the people, and received as the genuine doctrine of Christ; not only by the unlettered multitude, but frequently by others who have not inclination, or perhaps time, to examine the scriptures." p. 42. To the latter cause we must impute Mr. Heslop's strange misinterpretation of Romans xiii. 9, where he translates το γαρ, by the words, "*in consequence of this love!!*" p. 10. Could any of those "self-created teachers, without education, and ignorant of the first principles of religion," against whom the archdeacon so manfully inveighs, (p. 51.) have more grossly misconstrued the plainest expressions of scripture?

We cannot, and perhaps should not, take much notice of several charges here alledged against the author of the sermon on union. Such are, the neglect of practical exhortation, (p. 47.) although the whole of it is practical; and railing accusations against the established clergy, although they are never mentioned disrespectfully; together with the exclusion of discussion at meetings of the union, on the differences of opinion among its members; (p. 37, 38.) although their purpose in meeting, *could* be none else than that of promoting the grand truths in which they agreed. On the other hand, Mr. H. charges them with innovation; (p. 50.) although they expressly leave every denomination in undisturbed possession of their customary sentiments, discipline, and forms. In short, we have not perceived a single censure advanced, which is not

completely groundless, and may not be readily removed by an attentive and unbiassed perusal of the sermon and plan of union.

Our author, indeed, notwithstanding his wishes for an union of all pious and good men, seems to consider any approximation to such an union as impracticable. (p. 36.) He supposes, accordingly, that no variety in doctrine, or in modes of worship, subsisted in the primitive church. (p 38.) This strange lapse of recollection may easily be accounted for, by supposing that the whole intellectual faculty of the author was anxiously employed in the anticipation of calamities; and we admit that it was peculiarly difficult to foresee calamities from such a source, as a peaceable attempt to promote the knowledge and practice of *true religion.* The very first Christians, we would remind Mr. H., instead of maintaining perfect uniformity, had one most unequivocal mark of discrimination into two classes. The Jewish Christians are well known to have practised circumcision, and other rites of the Levitical law, till the reign of Adrian; but the Gentile converts were never allowed to do so: and if the perpetual and striking diversity, which this distinction must have produced between them, be duly considered, we apprehend that it will appear greater than any which now prevails among the various sects of Christians. In other respects, also, it is evident from ecclesiastical history, that the earliest churches of Asia, Europe, and Africa, differed one from another, although they maintained their Christian unity inviolate.

Justice has imperiously required us to controvert many passages of Mr. H.'s charge; but we willingly give him credit for the best intention in addressing it to the clergy of his archdeaconry: and with pleasure we subjoin its concluding paragraph, as containing valuable advice to ministers, of whatever religious denomination.

'With St. Paul we must press upon those, who rely upon their works, the necessity also of faith, love, and gratitude. And with St. Peter, we must urge, that good works must be the fruits of their faith to save them. And with both, we must constantly adapt our exhortations and doctrine, to the wants and necessities of our congregations; praying always to God for the assistance of his grace to give a blessing to our ministry, and to grant salvation, through Christ Jesus, to those committed to our care, as well as to ourselves.'

Art X. *A Sermon,* Preached before the Lords, Spiritual and Temporal, in the Abbey Church, Westminster, on Friday, Jan. 30, 1807. By the Bishop of St. David's. 4to. pp. 26. Price 4s. Rivingtons, Hatchard, 1807.

THE practice of commemorating the sufferings of the blessed Martyr, by a sermon before the House of Lords, was re-

vived this year, after lying so long in abeyance, that the public began to imagine it was extinct. But if, as the very worthy prelate assures us, this great national sin is still unrepented of, and the duty of repentance has been bequeathed to us in part of our birth-right, it was highly meritorious to press it again on the attention of his Majesty's subjects; few of whom, we apprehend, in the present day, ever felt much contrition for "the atrocious deed which extinguished the light of Israel." We refer the conscientious reader, who is disposed to perform this duty on behalf of his country, in order to prevent the ghost of Charles from repeating its annual visits, to the sermon itself; in which much attention, though but little space, is devoted to this subject. The greater part of the discourse is in the nature of a fast sermon. It is founded on Ecclesiasticus x. 8; *Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.* We confess it has puzzled us to discover, why the R. R. preacher should think an apocryphal text peculiarly appropriate for a thirtieth of January sermon.

This sermon, however, contains many excellent observations, and as we remembered certain discussions on the subject of adultery in the House of Lords, we were the more pleased with the faithfulness and sincerity evinced in the following remonstrance.

'The laws of a Christian people should never be at variance with the laws of the Gospel. Yet in this country there exists more than one law directly contrary to the word of God, and none more flagrantly so than that by which a crime, which God has placed at the head of mortal sins, is reduced to the class of civil misdemeanours; a crime which God has sentenced to exclusion from Heaven, is tolerated by a pecuniary fine. We reproach, and justly, the church of Rome for its sale of indulgences and pardons; yet by an inconsistency which is disgraceful to our laws, the punishment of one of the greatest offences against religion and morality, (and which in many other polities has been punished with death or infamy) is commuted for money.' pp. 17, 18.

Several prevailing sins are particularly noticed:—the profanation of the sabbath—neglect of church (meaning, doubtless, of all divine worship whatever)—neglect of the Lord's Supper—neglect of the Scriptures, and of family prayer—neglect of spreading the Gospel in the East—neglect of religious education. Adverting to the last subject, the preacher asserts, "with the single exception of sunday schools,"

'that in all other institutions, religion, instead of being the governing principle, is merely a secondary concern, the subject of a few occasional exercises, the ground of some heartless ceremonies and uninfluencing discipline. The minds of children, when they begin to be most open to permanent impressions, perceive that all favours and distinctions at school are conferred on merit of a very different kind; merit which, however it

may deserve to be fostered in subordination to better attainments, may not only be possessed without any degree of religious disposition, but, it is to be feared, is often cultivated and eagerly pursued under the influence of principles which are adverse to the genuine spirit of Christianity. Children, at school, not only see that rewards and favours are confined to such merit, but that great indeed must be the ignorance of religious knowledge, which can subject them to discredit. The many evil consequences resulting from the present system of public education, cannot be successfully counteracted without giving to religion its own proper and visible importance in the business and conduct of education.' pp. 23, 24.

We thought of Cowper's *Tirocinium*, we remembered the scenes of our youth, we admired the manly and Christian boldness of this severe censure on the great public seminaries, and sighed forth a desperate hope, that it might not be lost upon the public.

It was with great satisfaction that we found him affirming, "the sins of the nation are the aggregate of individual sins"—"it is God alone that can give us sincere repentance,"—with many other truly evangelical remarks. We have only wished that the one peculiarly distinguishing doctrine of the gospel, to which, doubtless, he continually alludes, though he never refers, had been more explicitly proclaimed: we mean the doctrine of the Cross, or the vicarious sacrifice of Christ, the substance and glory of St. Paul's ministry. "Repentance toward God," he clearly and energetically enforces, but, in the due submission of the heart, there is another requisite connected with it, "faith toward our Lord Jesus Christ," (Acts xx. 21.) and this has entirely escaped notice. In one animated passage, (p. 20.) the exclamation of the affrighted jailor is introduced, but the Apostle's plain and decisive answer, "Believe on the Lord Jesus Christ," is by some means omitted. To the same purport, some of the Old Testament promises and covenants of pardon, on condition of repentance, are cited; where only *national* punishments are deprecated, this representation must be unexceptionable; but the sins of *individuals*, under the gospel economy, are not remitted on the same plan with those of the Ninevites. In another place, it is said,

'The exhortation of the Prophets and of our Saviour consisted, like the Baptist's, of urgent exhortations to *active duties*, as proofs of sincere repentance, and *alone conciliatory of the favour of God*.' p. 20.

In comparing the Bishop of St. David's with John the Baptist, we find a curious contrast of deficiencies. The former speaks of conciliation by the performance of duties; on this the latter is quite silent; but then he directs his repenting audience to "the Lamb of God that taketh away the sin of the world;" of whom, in that character, the Bishop says not a syllable, not even intimates that he "was delivered for our offences,"*

* Rom. iv. 25.

that he "died for our sins,"* or that the mode of reconciliation is "through faith in his blood."† When it is thought proper to mention at all the necessity of returning to God, we deem it absolutely indispensable to declare the only way of access. To say the very least, such an omission may lead the careless and the uninformed into most pernicious error; and therefore we have protested freely against it, notwithstanding our respect for the character of the venerable prelate, and our approbation of a considerable portion of his discourse.

Art. XI. *Sermons and Letters.* By the (late) Rev. William Alphonsus Gunn, late Curate of St. Mary, Woolnoth, &c. 8vo. pp. 397. Price 8s. Williams, 1807.

MR. GUNN was one of those, who *turn the world upside down*, who, *knowing the terror of the Lord persuade men, counting all things loss for the excellence of the knowledge of Christ*, who *being reviled, bless, being persecuted, suffer it, being defamed, intreat*, who *are made as the filth of the earth and the offscouring of all things, unto this day*, and yet, having *turned many to righteousness, shall shine as the stars for ever and ever.* As a mere memorial of this excellent man, the religious world might welcome the volume now before us; but it is not only inscribed with his name, it displays his character, it breathes his spirit, and we trust may accomplish, in many instances, the sacred objects to which his life was devoted.

Mr. Gunn's Sermons are directed chiefly to the conscience and the affections; he has rarely aimed to inform the mind by a systematic demonstration of doctrines, still less by critical comments; neither does he enter into the detail of practical instruction; but his uniform design in every discourse is to enforce conviction of sin, to exhibit the Redeemer as the propitiation, and to beseech men to be reconciled to God through him. This kind of preaching needs no defence; nor will the sermons themselves, in a literary view, be much indebted to censorial clemency. They are not fruitful of profound or original thought; but the prevailing sentiments are those of the bible; the arrangement is commonly such as good sense would obviously dictate; the style is simple, perspicuous, and fluent; the address is animated and impressive, glowing with the fervour of piety and the anxiousness of benevolence. Concerning this part of the volume the Editor observes,

'The Sermons were hasty compositions, written in the early part of life, when, in compliance with the prejudices of his hearers in the country, he was accustomed to read his discourses.'

They are fourteen in number: The Christian Passover, 1 Cor. v. 7.—The excellent loving kindness of God, Ps. xxxvi. 7.—The

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* 1 Cor. xv. 4. † Rom. iii. 25.

Spiritual resurrection, Ephes. v. 14.—The Lord our Righteousness, Jer. xxvii. 6.—Jacob's Prayer, Gen. xxxii. 9—12.—The General Resurrection, John v. 28. 29.—Moses smiting the Rock, Exod. xvii. 6.—The Queen of Sheba's visit to Solomon, 1 Kings x. 6. 7.—Lot's Deliverance out of Sodom, Gen. xix. 14.—Trust in God, Isa. xxvi. 4.—Walking with God, Gen. v. 24.—Present sufferings, and future glory, Rom. viii. 8.—Abraham's intercession for Sodom, Gen. xviii. 23. 26.—A Farewell Sermon, (Farnham, Oct. 5, 1792.) Acts v. 38. 39.

This last sermon is particularly interesting; it is a manly defence of the counsel and work of God, in the very face of those who had fought against it. An extract or two from this sermon may serve to explain the occasion of Mr. G.'s dismission from his curacy, to exhibit his style, and to teach some useful lessons.

'That a material alteration in the sentiments and conduct of many in this town and neighbourhood has taken place within these four years, none of you will deny. My standing here to address you for the *last time*, is owing to this cause. But of "the work and counsel," all of us do not agree in opinion. Many of you consider it to be a dangerous innovation, and subversive of the common peace. As such, you have violently opposed it. You have branded the professors of it as hypocrites; and the person who, under God, was the instrument of introducing it, as an enthusiast and deceiver. Whether they or he were such, the last day will discover. Not that the point need remain so long undecided. If you would carefully, and without prejudice, read the Scriptures, and seek divine teaching to open your understandings, I am persuaded you would immediately be convinced that this work and this counsel are not of men; and that by opposing and ridiculing it, you have been fighting against God. In proof of this assertion, permit me to remind you what those doctrines are which have constantly been advanced by the person who now addresses you. He grants they were unfashionable, and exceedingly distasteful to a carnal heart—He did not harangue you upon the fancied dignity of human nature, upon the moral powers of man, and the fitness of things. He could not engage your precious moments in delivering dry lectures upon morality, while the dear Redeemer, the only foundation of acceptable religion, was barely mentioned. His aim was different; and, according to the grace given to him, "his speech and his preaching were not with enticeing words of man's wisdom." He conceived himself to be possessed of a charge, of all others the most important,—a charge of life and death. A sinner himself, he spake to sinners. The grand doctrines of the Bible, as expressed in the articles of your own church, were the constant subject of his public instructions, whilst the necessity of personal holiness, as an evidence of a living faith, was never forgotten.' pp. 187—189.

'When you saw those who formerly joined in the same sinful amusements and pursuits with yourselves, cheerfully renounce them, and bear insults and unkindness from you, rather than, by a sinful compliance, betray the glorious cause they had espoused;—when you saw them exemplary in their conduct, defending and promoting the work of inward religion,

and striving to be conformed to the image of Jesus in all things, to deny themselves, to take up the cross and follow him;—particularly when you saw this work so remarkably increase, when societies were instituted for the purposes of social prayer, reading the Scriptures, and religious books,—it could be borne no longer. Persons who ought to have known better, connived at a lawless rabble, in whose hands the execution of the law seemed to have been placed; and these harmless people, who met to praise God and to edify one another, have more than once been in danger of their lives. But for what? For immorality? This could never be proved, though often charged against them. Was it for being bad servants, or bad neighbours? No: their crime was,—being too religious! It was for praying when their neighbours were swearing; for reading the Scriptures when others were getting drunk; for refusing to "go with the multitude to do evil." pp. 190, 191.

From this example, let all who fancy that the habits of civilized life will remove the enmity of the human heart against the gospel, be undeceived; and let all sober and peaceable ministers, who have the fear of man before their eyes, who have an antipathy to reproach and persecution, and especially who mind earthly things, be apprized of the consequences of preaching Christ crucified, and warning sinners from the path of perdition.

We advert to another extract, in which many others are implicated, beside the irreligious parishioners of Farnham.

'Is it reasonable to suppose that God would send you into this world, to remain at the utmost but a few years, and then to enter upon eternity, if the things of this life were to engross the greater part of your attention and affections? And yet, you know, many of you, that not one hundredth part of your time is employed in spiritual exercises; some of you think nothing at all of the matter; and if there were no Heaven or Hell, what difference could there be in the tempers and characters of many that hear me this day? Would you swear an oath more? Would you be more frequently intoxicated? Would you laugh at and oppose vital religion more? Were it possible for a being unacquainted with human nature, to come among us, do you think he could collect from our pursuits, that we are one day to die, and give an account of ourselves at the judgment-seat of Christ, and that our eternal state depended upon our condition in this world? Could he think that one part of the religion, we might tell him we professed, was, "Set the Lord always before you;" and "whether ye eat or drink, or whatsoever ye do, do all to the glory of God?" He could not imagine any such thing. He might indeed see a few who are seeking first the kingdom of God and his righteousness; whose conduct might convince him that their treasure is in Heaven: but how would his astonishment be encreased, when he found these persons to be despised and ridiculed by the very people who say that they believe the Bible, and who would be extremely displeased were you to doubt of their going to Heaven at last!' pp. 33, 34.

The important truth contained in the following sentences, is too much overlooked, by many advocates for Christianity.

'The gospel of Christ, considered as a system, is supported by so many proofs of its divine original, as must convince any impartial person that it is indeed the truth; but, in addition to these, our Lord speaks of another proof, which none can know except he be born of God. "If any man will do his will, he shall know of the doctrine, whether it be of God:" he shall know it from experience; for "he that believeth hath the witness in himself." John v. 10.—We may, by the report of others, be led to believe the skill of a physician; but the most satisfactory proof is an experience of it in our own particular case:—and this is the grand evidence of the gospel, so simple, that the most unlearned may understand it, and enjoy the comfort arising therefrom; whilst the wisest, without it, can derive no real happiness from, nor see any real beauty in its doctrines, however ably they may defend them against the objections of infidels.' pp. 132, 133.

This is one of the strongest kinds of proof; the conformity of the phenomena to a particular theory, when no other can explain them, is almost a demonstrative confirmation of the truth of that theory. The Christian revelation is in morals, what the Newtonian philosophy is in physics; and we know not why the degrees of credit which they obtain, should differ, except that the former degrades the pride of human wisdom, and the latter elates it. It is of great consequence, however, to remember, that *this* evidence of its truth, is also the evidence of its efficacy on the soul; without which, all mere belief is comparatively useless.

The strain of these discourses, in our opinion, qualifies them more particularly for those who have not proceeded far in the Christian life; and especially for the use of those benevolent persons, who bear the tidings of truth to secluded and neglected *villages*.

Seventy five letters are subjoined: of which fifty were addressed to the Editor of this volume, who appears to have been the "joy and crown" of Mr. Gunn in very early life. The letters are chiefly designed to excite and cherish the piety of his young friend, though they often afford cautions, or practical directions of great importance, and just observations on religious topics. One feature of the letters, though not indeed a peculiar one, is the requests of the writer for the intercessions of his friends. This will doubtless be called fanatical; it was enough for Mr. Gunn, however, to shew that it is apostolical.

'The apostle requests the prayers of *his* converts in the most earnest manner, as a needy beggar requests an alms. "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together in your prayers to God for me."

One letter relative to the striking moral reformations produced under his preaching, contains a summary of that preaching, and a cogent defence of it.

'If, then, preaching salvation by the imputed righteousness of Jesus, the absolute necessity of the assistance of the Holy Ghost, to enable us to think even a good thought,—the entire depravity of man,—the necessity of a new birth by the power of the Spirit,—and that we must renounce all dependence upon the very best works we ever performed: — if the insisting on these and such like doctrines, be accompanied with success, while all other kind of teaching avails nothing, we need not hesitate a moment to decide which is the true gospel of Christ. "The God that answereth by fire, let him be God." p. 358.

Speaking of a recent instance of his success, he observes,

'O that I could drive all the town as *mad* as he is, before my ministry closes among them! The prodigal did not return to his father, it is said, till "he came to himself." He was truly mad before; and not in his right senses till he arose and came. The world thinks us mad now,—as many other madmen conceive the bystanders to be distracted, whilst it is their own unhappy case. O it will be a terrible thing to be undeceived at a time when it will be too late to be wise!' pp. 274, 275.

A number of interesting observations and anecdotes might be added from these letters, but we must refrain. The serious and devout Christian, we are confident, will read them with much edification and great pleasure; the frankness, fervency, and piety, which they disclose, are very winning. We should not think well of the person, who could finish the perusal without feeling a considerable affection for the author, and a disposition to overlook any failings with which he might be chargeable.

In the event of reprinting this volume, we recommend the worthy editor to retrench a few sentences from some of the letters, relative to circumstances which cannot interest even a friend long after the time of their occurrence. We are surprised, that when a portrait of Mr. Gunn was introduced, it should not be accompanied with a memoir; much of the writer's history may be collected from his letters, but this task should not have been left for the reader, whose utmost diligence will not be competent to satisfy his curiosity.

Art. XII. *Festuca Grammatica*, the Child's Guide to some Principles of the Latin Grammar, &c. By the Rev. Richard Lyne, (Liskeard). 12mo. pp. 142. Price 2s. 6d. bound. Law, Longman, &c. 1807.

THE peculiarities of this grammar, chiefly relate to the distribution of the tenses, and moods of verbs, and to rules for the government of verbs. In the former, the present, past, and future times, are made general divisions; what is usually called the present tense, is here named the present imperfect, the perfect is called the present perfect, or first indefinite, and both are ranged under the author's present tense. Of the past tense, the preter-imperfect, and the pluperfect,

which Mr. L. calls the preter-perfect, form subdivisions. The two future tenses are similarly distinguished. The subjunctive mood is made three-fold, including the subjunctive proper, the potential, and the optative. To the imperative, a perfect tense is annexed, which we cannot distinguish from the present perfect of the preceding mood. The significations of every tense, are more fully and clearly expressed in English phrases, than we remember to have seen elsewhere.

The whole syntax is comprised in fourteen rules, of which the first six refer to the government of the several cases. All are expressed both in Latin and in English; but they are peculiarly adapted to the idiom of our own language. We insert, as a specimen, the government of the genitive.

RECTIO GENITIVI.

'Nomen, vel duo simul nomina, quibus Anglicè attingunt [1] OF *possessionis, relationis, partis,* vel *officii;* [2] OF, FOR, vel AT *pretii,* et [3] AT *loci* (non tertiæ declinationis aut pluralis numeri) post *quodcunque* vocabulum, in Genitivo ponuntur.—Quin et [4] OF *relationis* in Genitivo vel Dativo ponitur.—Item [5] OF *necessitatis, copiæ, inopiæ, rei ablatæ, qualitatis,* et *dignitatis,* et [6] FOR vel AT *pretii,* in Ablativo æquè ac Genitivo ponuntur.

THE GOVERNMENT OF THE GENITIVE.

A noun, or two nouns together, to which in English are attached OF *of possession, relation, part, or duty;* OF, FOR, *or* AT *of the price, and* AT *of the place (not of the third declension or plural number) after whatever word, are put in the Genitive.—But also* OF *of relation is put in the Genitive or Dative.—Likewise* OF *of necessity, plenty, want, of the thing taken away, quality, and dignity, and* FOR *or* AT *of the price, are put in the Ablative as well as in the Genitive.*' p. 76.

We doubt whether the author's necessary attention to brevity, in condensing these rules, will be found compatible with the extreme simplicity requisite to adapt them to the minds of children. His general principle of using to the utmost practicable extent, the idioms of our own speech, in explaining the peculiarities of a foreign language, has our unqualified approbation. His modes of conjugation are also mostly congenial with the natural divisions of time, and with the general analogy of languages. How far they may be capable of adoption in practice, in the present state of liberal education, we leave to the decision of experienced tutors. The rules in the department of prosody, are worthy of especial praise. We regard the author's design as laudable, his plan as ingenious, and his illustrations as worthy of the serious attention of grammarians.

Art. XIII. *A Supplement to the Dissertation on the* 1260 *Years;* Containing a Full Reply to the Objections and Misrepresentations of the Rev. E. W. Whitaker; some Remarks on Certain Parts of the Author's own Dissertation; and a View of the Present Posture of Affairs, as Connected with Prophecy. By the Rev. George Stanley Faber, B. D. Vicar of Stockton upon Tees. pp. 181. Price 4s. Rivingtons, 1806.*

IN reviewing the work to which this publication forms a supplement, we had the misfortune to differ from Mr. Faber, for whose character and learning we entertain a high esteem. We shall hope not to be deemed deficient in literary justice, though we do little more than register his 'Supplement;' as we are unwilling to renew a discussion, the nature of which we sincerely regret, and as few things can be more uninteresting to our readers, than the contests of expositors of prophecy. In the first part, Mr. F. contends strenuously against Mr. W., that the Pope is not *Antichrist;* and that *the Great City* means, *not the literal Jerusalem, but the Roman Empire.* In a second chapter, he enumerates some of his own mistakes, in reference to various matters, and some of no mean importance. This frank acknowledgment is a proof of his candour, but it also intimates that a more deliberate and cautious investigation of his subject would have been advantageous to his work, and would have rendered the execution of our duty less irksome. The due compression, also, no less than the accuracy, which would thus have been attained, must have obviated another of our strictures.

The restoration of the Jews has begun to attract the attention of our author; and he promises to explain, at large, his sentiments on that subject. The outlines which he has here sketched of his conjectures, are comprised in the following extract.

'There is reason to believe (says Mr. F.) from the concurrent voice of prophecy, that as soon as the 1260 years shall have expired, the tribe of Judah will begin to be restored. We may collect, I think, from various predictions, that one division of this tribe will be brought back by the *antichristian faction*, which, in spite of the opposition of the Kings of the South, and of the North, will pass over the narrow channel of the Constantinopolitan Sea, and force its way by land into Palestine; while the other part will be brought back in a converted state, by the fleets of *some mighty maritime power*. The unconverted Jews, whom antichrist will have placed in Jerusalem, and the neighbouring country, will at first oppose their converted brethren; but at length will suddenly see their error, and heartily embrace the religion of Christ. At this period antichrist will be prosecuting his conquests in Egypt; when enraged at these tidings, which will come to him from the North, and from the East, he will go forth in his rage, and proclaim a crusade against his enemies. Success will at first attend his steps, and he will sack Jerusalem with circumstances of great cruelty. Thence he will direct his course to Megiddo, near the sea coast, with a full determination to crush his maritime opponent, and

* This article had been inadvertently overlooked.

which Mr. L. calls the preter-perfect, form subdivisions. The two future tenses are similarly distinguished. The subjunctive mood is made three-fold, including the subjunctive proper, the potential, and the optative. To the imperative, a perfect tense is annexed, which we cannot distinguish from the present perfect of the preceding mood. The significations of every tense, are more fully and clearly expressed in English phrases, than we remember to have seen elsewhere.

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IN reviewing the work to which this publication forms a supplement, we had the misfortune to differ from Mr. Faber, for whose character and learning we entertain a high esteem. We shall hope not to be deemed deficient in literary justice, though we do little more than register his 'Supplement;' as we are unwilling to renew a discussion, the nature of which we sincerely regret, and as few things can be more uninteresting to our readers, than the contests of expositors of prophecy. In the first part, Mr. F. contends strenuously against Mr. W., that the Pope is not *Antichrist;* and that *the Great City* means, *not the literal Jerusalem, but the Roman Empire.* In a second chapter, he enumerates some of his own mistakes, in reference to various matters, and some of no mean importance. This frank acknowledgment is a proof of his candour, but it also intimates that a more deliberate and cautious investigation of his subject would have been advantageous to his work, and would have rendered the execution of our duty less irksome. The due compression, also, no less than the accuracy, which would thus have been attained, must have obviated another of our strictures.

The restoration of the Jews has begun to attract the attention of our author; and he promises to explain, at large, his sentiments on that subject. The outlines which he has here sketched of his conjectures, are comprised in the following extract.

'There is reason to believe (says Mr. F.) from the concurrent voice of prophecy, that as soon as the 1260 years shall have expired, the tribe of Judah will begin to be restored. We may collect, I think, from various predictions, that one division of this tribe will be brought back by the *antichristian faction*, which, in spite of the opposition of the Kings of the South, and of the North, will pass over the narrow channel of the Constantinopolitan Sea, and force its way by land into Palestine; while the other part will be brought back in a converted state, by the fleets of *some mighty maritime power*. The unconverted Jews, whom antichrist will have placed in Jerusalem, and the neighbouring country, will at first oppose their converted brethren; but at length will suddenly see their error, and heartily embrace the religion of Christ. At this period antichrist will be prosecuting his conquests in Egypt; when enraged at these tidings, which will come to him from the North, and from the East, he will go forth in his rage, and proclaim a crusade against his enemies. Success will at first attend his steps, and he will sack Jerusalem with circumstances of great cruelty. Thence he will direct his course to Megiddo, near the sea coast, with a full determination to crush his maritime opponent, and

* This article had been inadvertently overlooked.

such of the converted and fugitive Jews as shall be with him. At this critical moment, the vengeance of Heaven will descend upon him, and utterly overthrow his immense army.' p. 160.

In the end of his piece, Mr. F. delineates the present state of prophecy, and offers some hints with respect to futurity. The fifth vial he supposes to be now pouring out upon the German Empire. The Turkish Empire is soon to be destroyed. In the Emperor Napoleon, and his new made kings, he sees the "unclean spirits like frogs" forming a confederacy, of which France is the head, and gathering themselves together to the battle of that great day of God Almighty. We, the favoured people of England, he hopes, are the maritime power which is to prove so great an agent *at the time of the end*, both in converting the Jews, and conveying them in our fleets to their own land. As his concluding paragraph has some very good remarks, we shall insert it for national instruction.

'This, however, (adds Mr. F.) he may safely say, that the more true piety encreases among us, the more likely will it be that England is the great maritime power in question: and on the other hand, he may no less safely say, without pretending to the gift of prophecy, that if iniquity encrease, and righteousness decrease among us, we certainly cannot be that naval power which the Lord will delight to honour, by delegating to it the venerable office of carrying the Gospel to his ancient people. So great a labour of love will require proportionable purity of heart, and conversation, and proportionable devotedness to the service of God. A wicked nation can be expected to furnish no very suitable missionaries: and it will be well if in the present tremendous crisis, we fully considered how far the buyers and sellers of human flesh are calculated to be the swift messengers of the Most High, and to turn the multitudes of the unbelieving Jews to righteousness.'

The reproach alluded to in this last sentence, is now rolled away, we hope, never to return. Let the man who effected it, have the praise which is due, and God the glory.

Art. XIV. *An Essay on Marriage*, or the Duty of Christians to marry religiously, with a few Reflections on imprudent Marriages. By W. Jay, 8vo. pp. 44. Price 1s. 6d. Williams, Hatchard. 1807.

FOR this elegant pamphlet, we are indebted to the request of the ministers of the Wiltshire (Independent) Association, who considered the prevailing disregard of the subject, as a strong reason for urging it on the public attention, and recommended the task to Mr. Jay, as the author of a popular sermon on the Duties of Husbands and Wives. The Christian rule of marriage is contained in the expressions, '*Be ye not unequally yoked with unbelievers*,"—"*she is at liberty to marry whom she will, only in the Lord.*" We think this prohibition little less applicable to the present times than it was to the apostolical; and that merely nominal Christians are as much

proscribed by it, as the unconverted Jews and Heathens. The proof of this obligation upon Christians lies in a very narrow compass; Mr. Jay's attention, therefore, is chiefly devoted to the "evils of transgressing it, the mischief historically considered, and the excuses to justify a deviation." In the discussion of these topics, we recognize the sensible and observant man, and the accomplished textuary. Mr. J.'s talent for weaving in scripture sentences to ornament and strengthen his observations, is very singular; and the application of it to a treatise professedly addressed to Christians who deem the word of God decisive, is particularly in character. His illustrations also are frequently happy.

'Is it enough when we want daily and hourly support that a companion will not try to interrupt us.—Here not to help is to hinder.—Pious emotions may be starved, where they are not assassinated. Fire will be extinguished immediately by water: but it will go out in time, even for want of fuel."

Mr. J. notices some exceptions to this rule; the only one of importance is this; when, after a contract of marriage is formed by two persons destitute of religion, one of them becomes pious previously to the actual fulfilment of the engagement. He thinks this engagement should be kept; but we do not see that he has proved it. Extreme cases may be put against his principle, as well as for it; and as to such a situation resembling that of a man who *sweareth to his own hurt and changeth not*, the difference is obvious; the performance of the contract in one case would be merely to his own hurt, in the other it would be in defiance of an express Christian law. That such a plea may be used as a pretext for breaking off a contract, is quite beside the question; if the general rule declares some definite act sinful, we do not think a contract to perform it, generally, is valid. Neither will our laws compel the performance of a marriage contract; they only claim compensation for the breach. The last section contains some valuable advice, especially to ministers; to whose comfort and usefulness a prudent choice is truly represented as essential. One of the author's directions is importantly applicable to every other case, in which inclination may be likely to interfere with duty.

'Establish the unlawfulness and perniciousness of such alliances as a *principle* in your minds, that when the evil day of temptation comes, it may find you ready to resist, stedfast in the faith. You should not have your weapons to seek when you want to use them.

We strenuously recommend the rule which this publication enforces, and the judicious remarks which it contains, to the consideration of all serious young persons, especially of any who hesitate on the accuracy of the principle. A few quaintnesses of phrase might be enumerated, but perhaps this is un-

necessary; the work is apparently a hasty production, and in some respects might gain by revision. It is surprising to find these handsome pages so frequently disfigured with gross errors; such as coersion, council, ingenuous, *de*solved, *ye*ilded.

Art XV. *A Sermon* preached at Bideford, April 26, 1807, on Account of the Death of the Rev. Samuel Lavington, who departed this Life April 18, 1807, Aged 81. By Richard Evans, of Appledore. To which is added an Extract from a Sermon delivered also at Bideford, on the same Occasion by William Rooker of Tavistock. pp. 27. Price 1s. Williams. 1807.

THE exhibition of such a character as that of the venerable Mr Lavington, is a bitter reproach to multitudes; and all who feel it as a reproach, should faithfully and strenuously adopt it as a model. We shall not blame the partiality of that friendship, which has avoided mentioning a single defect in his character; a model *should* be perfect, that the emulation of its excellences may not be relaxed by a base and invidious recollection of its flaws. The remarks, which both the contributors to this memorial have introduced, are sensible, pertinent, and scriptural; but to them we shall make no apology, for considering the portraiture of their admirable friend as the most valuable and interesting department of their labours.

Mr. Evans's sermon is founded on the exclamation of Elisha, 2 Kings ii. 14. *Where is the Lord God of Elijah.* As the brother of Mr. Lavington, he adverts frequently, and most affectionately, to his character; but its various features are separated in a manner more suitable for the solemn occasion, than for quotation in a review. We shall therefore first copy some parts of Mr. *Rooker's* delineation, of which, we doubt not, the fidelity is equal to the elegance.

'That dread of innovation, and that cautious and chilling spirit which frequently makes old persons, however venerable for their piety, undervalue the zealous efforts of their brethren, to which they have not been accustomed, appear not to have influenced the heart of your late aged minister.'

'He was a man of a truly catholic spirit. A dissenter on principle and descended in a line of pious ancestors, from those who had seceded from the established church, and from one of the ejected ministers in particular, he might be called, like Paul, "A Hebrew of the Hebrews;" yet you know how sincerely he loved, and how respectfully he treated the disciples of Christ to whatever party they belonged. He avoided, indeed, the pitiful inconsistency of those who, professing the evangelical creed, are induced either from a tameness of spirit, or from a desire of being distinguished as liberal men, to act as if their religious principles were altogether unimportant. But while he "held fast the form of sound words" which he had received, and the influence of which he had experienced, he never spoke of others with a cruel harshness or unbecoming severity.'

'His discourses* possessed singular merit, and have delighted, astonished

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* A considerable number of his sermons, carefully corrected by himself are extant in MS. among his friends; on the faith of Mr Rooker's opinion, we should feel pleasure in announcing them for publication.

and benefited many. His thoughts and manner were animated, without approaching to levity. He aimed not to bespangle his sermons with points of wit, and other puerile ornaments for the purpose of attracting regard. But he conveyed his sentiments in so lively and engaging a method, that he possessed an art, almost peculiar to himself, of fixing the attention of the most careless and dissipated hearer. His descriptions of character were often drawn with a masterly hand; which equally indicated his superior genius, and his close observation of human nature. He divided and distributed his subjects with precision and neatness; carefully avoiding on the one hand the prolixity and obscurity of our old divines, and the more offensive quaintness of some of the moderns. No feature in his discourse was more conspicuous than his ease and familiarity of expression, without any thing groveling, negligent, or inconsistent with the solemnity of the pulpit. His sermons were not mere essays; but close addresses to the conscience, the understanding, and the best feelings of his hearers; a kind of dignified conversation; a flowing, manly and pathetic eloquence, which shewed that he was earnest in the cause that he pleaded. You will never forget how clearly and fully he exhibited the boundless grace of Christ, as the only cause of our salvation; and how he displayed every truth and duty in connexion with this subject. You remember too how he endeavoured to convince and humble the sinner, and to deprive him of every hope but that which the gospel reveals. Though to prophesy smooth things would, I am persuaded, have been more congenial with his mild and gentle disposition, yet he failed not, with all the faithfulness of a man of God, with all the zeal of a Boanerges, to awaken and alarm the guilty and secure. You know too, my brethren, how solicitous he was, in all his discourses, to promote the vital piety, the beautiful consistency, the usefulness and the happiness of the Christian character. He warned every man and taught every man that he might present every man perfect in Christ Jesus.'

We must complete this picture by the help of Mr. Evans.

'His prayers were not long, for he used not vain repetitions, nor thought that he should be heard for much speaking. But they were full, remarkably scriptural and pertinent, reverential, humble, and fervent.

'To strangers I might describe the evenness of his temper, the gentleness of his disposition, his hospitality, and the many virtues that adorned his character. But alas! though we saw him in the pulpit an eminently distinguished preacher, in the desk a condescending and judicious catechist, in his own house an affectionate husband, an indulgent parent, a generous brother, and a kind master; in our houses the faithful monitor, the sympathising friend, and skilful counsellor—from all those places where shone he is now removed.'

Mr. E. refers his hearers to the Source of excellence and consolation, in a very solemn and impressive manner.

'We are not now enquiring where is our late dear Elijah. We know where his body is:—we have seen it committed to the tomb. Nor are we asking, where is his disembodied spirit, for we have no doubt of its inexpressible felicity, in the vision and fruition of God and the Lamb. But where is his God? With him is our immediate concern; to him we are now to apply. Blessed be God, we may go to him when earthly

comforts are removed; and as another of our cisterns is broken, let us without delay repair to the fountain.'

The extracts we have given will render any express commendation superfluous.

Art. XVI. *The Juvenile Lavater*; or a familiar Explanation of the Passions of Le Brun, calculated for the Instruction and Entertainment of Young Persons; interspersed with moral and amusing Tales, illustrating the Benefit and Happiness attendant on the good Passions, and the Misfortunes which ensue the bad, in the Circumstances of Life. By G. Brewer. 12mo. pp. 174. Didier and Tebbett. 1807.

THE title of this book confounds two distinct studies, physiognomy, and anatomical expression. The former descries not only the prevailing passions, but the intellectual faculties, either by prognostic symptoms, or by the vestiges of their operation; the latter exhibits only the passions in their present and most violent action on the countenance. Le Brun, and all other artists in the same department, deserve severe reprehension, (which we do not recollect that they have received) for displaying these transient operations upon faces already formed to indicate them; instead of giving the representation of a man angry, they have given that of an angry man when angry; and more completely to deceive the eye, have added other incidental circumstances, such as barbarian features, a shaggy beard, and hair scattered in disorder by the wind. The same species of countenance is used for the exhibition of horror and other emotions; as if none of these could be felt by a civilized man or even a beautiful woman. This however is not the place for such comments: we only add that Mr. Brewer's first title should be omitted. The plan of his work is useful, and to him is probably original, as he does not appear to have seen the elegant and ingenious *Psycologie* of Camper. Of the tales and incidents which he cites to illustrate the various designs of Le Brun, some are much more appropriate than others; the plates are copied from that painter in a bold, but hard and antiquated style.

Art. XVII. *Advice to Youth*, principally designed for Young People leaving School. By Basil Woodd, M. A. Minister of Bentinck Chapel, Chaplain to the Earl of Leicester, &c. 8vo. pp. 43. Price 1s. sewed. Rivington. Williams.

MR. Woodd justly observes that the duty, the privilege, the happiness, and the eternal interest of the young, are comprised in one sentence; "the great God addresses you in his holy word; he speaks in all the dignity of compassion; he says *my Son, give me thy heart.*" The large meaning of this expression is well traced out and elucidated, in this useful tract; which is so good a manual of faith and practice, enforced on the reader with so much vigour and affectionate warmth of exhortation, that we think it a very suitable present to every young person, on attaining the age of reflection, and leaving the tutor's or parent's superintendance. The manner in which it is written would render it intelligible at an earlier period than that of adolescence, but as it is more particularly adapted to excite attention and impress conviction in the youth than in the child, we should recommend it to be chiefly applied in the manner intended by the author

Art. XVIII. *The Manchester Guide.* A brief historical Description of the Towns of *Manchester* and *Salford*, the Public Buildings, and the Charitable and Literary Institutions. Illustrated by a *Map*, exhibiting the Improvements made since the Year 1770. 8vo. pp. 290. Price 5s. J. Aston (the Author) Manchester. Bickerstaff, London. 1807.

THIS publication is intended to assist the inquiries of the stranger, not to raise the reputation of the writer. Both objects, we conceive, might have been accomplished, if a little more time could have been devoted to revising it. The plan here adopted is extensive and minute, and the work may therefore be considered, not merely as a useful Guide to the visitor, but as a pleasing Description of this celebrated seat of the cotton trade, for the uses of the general reader. On this account we wish it had been more entirely complete, as well as more accurate; and though it abundantly performs as much as it undertakes, we think it should have undertaken more. The historical department of the work is sufficiently full, especially as the man of letters can consult larger authorities; but a more copious account of the manufactures, together with various commercial and statistical details, would have been acceptable, and by no means difficult to obtain. In mentioning the literary curiosities of the Chetham Library, the author has not noticed the Oriental MSS. which it contains, and which are certainly among its most valuable treasures. The account of several of the literary and philanthropic institutions will gratify every liberal and benevolent mind, however distant in point of local situation.

Our children will scarcely credit the astonishing increase, which has taken place in this country, within about thirty years, in the frequency and expedition of travelling. The following account we believe to be literally correct:

"In the year 1770, there was only one stage coach to London, and one to Liverpool, which went from or came into Manchester; and these *sat* (set) out only twice a week. There are now twenty-seven distinct coaches, which run from hence, of which eighteen set out every day, and eight others three times a week, to their different places of destination. In the year 1754, a *flying coach* was advertised, and promised, in the following words, that "However incredible it may appear, this coach will actually (barring accidents) arrive in London, in four days and a half after leaving Manchester."

This exploit is now regularly performed by the mail coaches in about thirty hours; and the same distance (185 miles) has, on some occasions, been travelled in twenty hours.

Art. XIX. *Voyages and Travels of a Bible.* By J. Campbell, Author of Alfred and Galba, &c. 12mo. pp. 94. price 2s. bound. Burditt, 1807.

WE suppose Mr. Campbell's name is well known to most of those young people, in whose instruction and amusement the claims of religious principle are not forgotten. To them his new publication, part of which has already appeared in a former work, will be an acceptable present. Some parts of this memoir of a Bible evince much fancy and dexterity; it is supposed to travel in different ways and companies, to the West Indies, Africa, and America, and its beneficent tendency is exem-

plified wherever it goes. We are least pleased with the termination of the story; "I was now become old, my face was full of wrinkles, my frame quite shattered, and my constitution completely broken up. In short, I was so weak that I could only speak a kind of broken language—so many of my sentences were unintelligible that I was deemed only fit for a snuff-shop, to which I was sent, and there, in my old age, I was most shamefully and cruelly treated. I was stripped of my scarlet robe, torn limb from limb, and my body being cut into several hundred pieces, these were scattered about every street in the town, and village in the country; but even in this mangled state, I published a number of precious truths in the hearing of thousands, which probably were useful to some."

It was very wrong to suffer a book that had performed so great services in its youth, to be treated with so little ceremony in its old age; it should certainly have been provided with a snug sinecure place in a dignified corner of the library. It must indeed have been a book of extraordinary powers; no other autobiographer, not even that best of all possible ones, Dr. Pangloss, ever had the fortitude to tell the story of being himself "torn limb from limb." Perhaps Mr. C. means to intimate that the soul and essence of the Bible are immortal; then he should have said so, and also shewn that he came honestly by this authentic history. The last sentence is out of character; all the other anecdotes of usefulness are represented as *certain facts*, and the same degree of attention would have put it out of doubt, whether the scattered pages were, or were not, "useful to some." This little slip destroys the illusion, and proves that it is Mr. Campbell that speaks, and not the "Bible." In point of typographical respectability, this publication is superior to most of its brethren.

Art. XX. *A Practical Synopsis of the Materia Medica.* Vol. II. Containing, Class 2. Emollients. 3. Absorbents. 4. Refrigerants. 5. Antiseptics. 6. Astringents. 7. Tonics. 8. Stimulants. 9. Antispasmodics. 10 Narcotics. 11. Anthelmintics. By the Author of the Thesaurus Medicaminum. 8vo. pp. (with Vol. I) 273 Price 13s. Baldwin. 1807.

THIS volume is designed apparently to be bound up with the first, as it pursues the same series of pages, and includes a copious and well arranged index to both. To those who are unacquainted with the work, we can recommend it, generally, as likely to afford considerable assistance to professional men, especially to the juniors. The plan on which it is formed is judicious; the execution is minute in detail, and, as far as we have examined, very creditably correct; the original opinions submitted on several articles are intitled to much respect, and they will be sanctioned by the evident indications in this work of learning and research. Prefixed to each class, is a table of the articles which it includes, under the divisions *animal*, *vegetable*, and *mineral*. In the last some anomalous applications, such as Thermæ Bathonienses, Gas Oxygenium, Electrisatio, are comprised. It may be right to inform the reader that the first volume contains, *Alimentary Substances*, and the 1st Class of *Medicinal Substances*, viz. *Evacuants*, subdivided into Errhines, Sialagogues, Expectorants, Emetics, Cathartics, Diuretics, Diaphoretics, and Emmenagogues. It will be obvious that many articles must belong to more than one class; they are introduced in each, with

a reference to the description in that class to which their *most* important use gives them a peculiar affinity.

Art. XXI. *A New System of Domestic Cookery:* formed upon principles of economy, and adapted to the use of private families. By a Lady. 2nd edition, 12mo. pp. 500. Price 7s. 6d. Murray. 1807.

TO this book are prefixed some Miscellaneous Observations for the use of the mistress of a family, which deserve particular commendation. They appear to have been drawn up by an intelligent, thrifty, and methodical lady; and the whole work she says was designed for the use of her own daughters. She has therefore been liberal of her stock of experience; many receipts are given for articles in constant use; the most expensive dishes and preparations are avoided; and the instructions generally, are of a nature appropriate to the initiation of a young lady into the mysteries of the kitchen and store room. This is also the case with the medical and miscellaneous receipts. The plates illustrate the mode of cutting, trussing, and carving. A table of contents, and an index, are included.

Art. XXII. *The Hereford Guide:* containing, a concise History of the City of Hereford; a Description of its Public Buildings, Episcopal See, Cathedral, Parochial Churches; and other interesting Particulars relating to the Place: also, an Account of the principal Seats and remarkable Places in the Neighbourhood. Together with an Appendix, &c. &c. 12mo. pp. 163. price 4*s*. boards. Hereford, Allen; Longman and Co. 1806.

THIS is a neat, comprehensive, well arranged, and generally well written Guide; we cannot display its merits more at length, nor could we give its character more correctly. We extract, however, a statement highly creditable to Lord Scudamore, as a specimen of the manner in which charitable bequests are often neglected, and to support us in a suggestion, that an office should be opened, and curators appointed, to ensure the faithful execution of similar plans

'In the year 1668, the late lord Scudamore, justly estimating the benefits that would accrue to the industrious poor by finding them employment, bequeathed 400*l*, to be lent without interest to any person of responsibility, who would establish at Hereford a woollen manufactory: this sum, not being applied for, was put to interest to accumulate. In the year 1772, an attempt was made to instruct the poorer classes in the art of spinning wool; but the design failed through some mismanagement, and the sum of 500*l*, which was advanced by the trustees of Lord Scudamore's donation, was irrecoverably dissipated. The sum remaining in hand, after this loss, has been carefully attended to, and has accumulated to upwards of 3000*l*. stock, in the 3 per cents. There has lately been set up in King street, a manufactory of flannel, the proprietors of which have had some assistance from the above-mentioned fund: in this manufactory, from 20 to 30 hands are employed; and it is hoped, that this commencement will be the means of establishing something extensive in the line." pp 47, 48.

Art. XXIII. *The Ratiad;* a Serio Comic Poem, in Eight Cantos. By an Anti-Hudibrastian, 8vo. pp. 91. Mason, 1807.

WHETHER our aged eyes be dazzled with the brilliancy of this poem, or confounded by its obscurity, we are certainly reduced to the deplorable confession of our utter inability to see much meaning in it, or any merit in the little meaning that is visible. We might be suspected, and such an unfortunate disappointment would compel us to suspect ourselves, of having suffered a hood to be slipped under our wigs by the hand of Prejudice; but as the author has not ventured himself into our presence, but only offered up his tribute under the door, he has taken the most effectual means to prevent the intrusion of any enemy to his reputation at our secret tribunal. It evidently alludes to some "real, though trivial, occurrence," but the allusion is so indistinct, that we cannot imagine any event or combination of events to which it is applicable. The class of readers who can relish the performance, because they are acquainted with its subject, must necessarily be small, and our opinion will certainly not suppress their curiosity to see it; to all others we should certainly be betraying our trust, if we suffered it to pass without an intimation of its feebleness and inutility. The subject has some relation to some ecclesiastical grievance, and the author has several obscure lines on topics of religious dispute; but neither on account of its subject, its execution, or its tendency, can we wish a single copy of it to circulate beyond its native vicinity.

Art. XXIV. *Arithmetic made easy to the Capacities of Children:* containing above Five Hundred and Fifty Examples in the fundamental Rules, the Rule of Three, and Practice; a Variety of promiscuous Questions, and Bills of Parcels: designed as an Introduction to other Systems of Arithmetic. To which is subjoined, an Appendix, containing Arithmetical Tables, &c. By John Thomson. Manchester: 12mo. pp. 60. Price 1s. half-bound. 1807.

THE claims of Mr. Thomson's book are truly stated in the title page; its principal advantage is the number of familiar examples in the fundamental rules, and this number might be properly increased. The rules are neatly and clearly expressed, with the exception perhaps of the Rule of Three. Mr. Thomson is right in saying that a firkin (ale or beer) is nine gallons in all parts of England; but on referring to his table, it is stated to be two, by an error of the press.

FRENCH LITERATURE.

Art. XXV. *Tableau statistique de la Hollande en* 1804, traduit du Hollandais de *M. R. Metelerkamp*, 8vo. 4fr. 50c. Paris

IT is remarkable how little feeling is excited by the calamities of Holland, and how little solicitude to anticipate her destiny. A country in which at one time the struggles of political and religious liberty against despotism and bigotry were exhibited and crowned with triumph; which has been venerable for the prevalence of cordial devotion, and illustrious by the exertions and achievements of industry, should apparently have affected all Europe with concern for its disasters. But the world has treated Holland, as Holland had treated the world. Nothing like generous sentiment, or even liberal views of policy, had been manifested in her tran-

actions; she had reduced the value of her friends and enemies to a mere matter of calculation, and those friends and enemies have learned to calculate too. We are confident that more sympathy was awakened by so small an evil as the fall of Mount Rosenberg in Switzerland, than would be felt if the North Sea were to rise upon Holland in his wrath, reclaim his ravished dominions, and carry off with indiscriminate violence the hosts of trespassers and the monuments of their activity. Not only is this likely, from the temper of the public mind, but it is ascertained by a similar experiment; every heart throbbed with grief and indignation, when the liberty of Helvetia perished by the power of treachery and lawless ambition, and lay entombed under the slaughtered ranks of her defenders; but when the Dutch fell into new hands, nothing was affected but the price of stocks, the par of exchange, and the bargains of the day.

In a commercial and political view notwithstanding, this country is still worthy of consideration. We shall therefore abstract a few particulars from this respectable work, most of which, we believe, are as true at this day, as they were in 1804.

The extent of Holland has been variously estimated. Mr. Metelerkamp follows the opinion of Keuchenius, who called the length 46 leagues, the mean breadth 30, and the superficies 1380.

The soil of the country has become in many places, elevated above the surface of the sea; but in some parts, is sixteen feet below it. Mr. M., however, seems to apprehend as much danger of inundation from the rivers, which he says were embanked prematurely, as from the ocean.

The population he estimates in round numbers at two millions, a much greater proportion to the soil than is found in any other country.

The physical defects of the Dutch are ascribed less to the influence of the climate, than to the inferior quality of their food, and the habit of excessive drinking.

The second section regards public wealth and credit, with their sources.

The property bearing interest amounts to 330 millions of florins, consisting of 1. cultivated lands, 2. houses, 3. inundated lands and peat, 4. farming stock, 5. revenues arising from foreign debts, 6, external commerce and navigation, 7. internal commerce, manufactures, home-fisheries, 8. foreign fisheries.

The other property, comprising, 1. uncultivated land, marshes, household moveables, and plate, 2. minted gold and silver, is passed over without any estimate of value.

The national revenues are stated at 150 millions of florins. Of national industry, the first branch is, the fisheries, grazing, and agriculture.

The foreign fisheries are very much decayed; the whale fishery is said to be a losing concern, but it supports 15000 individuals. The herring and cod-fisheries are still of much importance to the prosperity of Holland, though other nations have obtained so large a share in this species of industry.

It is said to be indisputable, that the corn raised is insufficient for the sustenance of the inhabitants: the deficiency is supplied by the cultivation of pulse, potatoes, and fruits, and more especially by large importations. Mr. M. insists upon the great benefit and absolute necessity of an extensive commerce. He admits, however, that both manufactures and navigation, the other branch of national industry, are reduced to a very narrow compass; and these we well know have not been extended under the regal administration.

The third section relates to the finances, and the fourth to the military power. As considerable alterations have taken place in these departments since the date of this publication, it is unnecessary to follow it in detail.

The author expresses himself with great perspicuity, he has been assiduous in the collection of authentic materials, and judicious in the arrangement.

Art. XXVII. *Memoire sur le plomb laminé, &c.* Memoir on the milled lead which is manufactured at Paris, and Deville-les-Rouen 8vo. Henée. Paris 1807.

A SAYING relative to the English custom of *improving* on the *inventions* of the French, which had, with some propriety, become proverbial, may at length be very fairly deemed obsolete. The atchievements of English *invention* in our day require no demonstration or applause; but we notice this memoir, as it concerns one of the earliest instances (it was above a century ago) in which we anticipated our neighbours. The French plumbers even now are disputing on the fitness of milled lead for architectural purposes; and this able memoir is employed in stating all the objections, (which at first indeed were made in this country,) and satisfactorily refuting them.

Art. XXVIII. *Galerie Antique; &c.* or Collection of the masterpieces of ancient Architecture, Sculpture, and Painting, engraved by M. Boutrois, and accompanied with a historical and descriptive text by Mr. Legrand. *Greece*, No 9. folio. price 8fr.—fine 12fr. *Treuttel and Wurtz*, Paris. 1806.

WE announced this work some time ago. We now review the ninth number of the new series in folio, which contains seven plates. Three represent as many of the eight beautiful figures on the Temple of the Winds at Athens; they are *Libs*, the south east, *Zephyrus*, the west, *Sciron*, the north west. The other four display the no less celebrated monument of Lysicrates, vulgarly known as the lantern of Demosthenes, with the plan, elevation, &c. The historical particulars relative to both these illustrious survivors of so many years and vicissitudes, are carefully and pleasingly detailed.

GERMAN LITERATURE.

Art. XXIX. *Giftpflanzen auf Stien abgedrukt*, &c. A Collection of poisonous Plants, engraved on Stone, with Descriptions, &c. By J. Kohlhaus. No. I. 4to. pp. 58. Plates 10. No. 1 florin. Ratisbon. Keyser. 1807.

THE new invention of printing from designs written on Stone, which is now practised in London by Mr. Vollweiler, is here adopted for the purpose of diffusing a very important branch of medical knowledge at a moderate price. The appearance of the prints is equal to that of well executed wood-cuts.

The first number contains a concise sketch of the Linnean system, and the general principles of the physiology of plants: to this succeeds the class of poisonous plants, extracted from Gmelin's History of Vegetable Poisons. The generii and specific characters of these plants are pointed out; this number contains, 1 Acontium Napellus. 2 Anemone pratensis. 3 Caltha palustris. 4 Delphinium Staphysagria. 5 Helleborus fœtidus. 6 Helleborus niger. 7 Ranunculas flammula. 8 Ficaria acris et sceleratа.

M. K. has added a section on the methods of discovering an accumulation of mephitic gas in any situation, and the best means of dissipating it with safety.

ART. XXIX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

Dr. Lloyd, Regius Professor of Hebrew in the University of Cambridge, has undertaken to superintend the edition of eminent writers on the scriptures of the Prophets; and, besides great accuracy in the typography, the works will be enriched with much valuable additional matter from other writers whose works are little known in the country. The books intended to be included in this edition are Lowth on Isaiah; Gregory's translation of Lowth on the Sacred Poetry of the Hebrews, with valuable additions from Michaelis, &c. Blaney on Jeremiah; Newcomb on Ezekiel; Whitley on Daniel; and Newcomb on the Minor Prophets. The whole will be published in regular monthly parts, price two shillings each. Part the first of Lowth on Isaiah is already published, and part the second will appear shortly.

The Rev. H. B. Wilson, curate and lecturer of St. Michael Bassishaw, proposes to publish an octavo volume of Sermons.

On the first of September next will be published, in one volume, price 7s boards, a second edition of the translation of the Thoughts on Religion, and other important Subjects, by Blaise Pascal, to which is added, Memoirs of his Life, by the Translator. This second edition is elegantly printed on the finest paper, with a portrait by Audinet.

The Rev. John Oldisworth, of Swansea, has issued proposals for publishing by subscription, a new edition of Nicholls's Paraphrase on the Common Prayer and the Psalter, or Psalms of David, with some alterations and observations, taken from various eminent authors.

Dr. Miller, public lecturer on Chemistry at Edinburgh, has undertaken to prepare for the press a new edition of Williams's Mineral Kingdom. He proposes to revise the original work with great care, to expunge all extraneous and irrelevant matter, to correct and polish the style, and to add to it whatever valuable discoveries may have been made in Mineralogy since its publication. Dr. Miller has made an actual survey of all the principal mines of the kingdom, and must therefore be supposed well qualified to execute this undertaking in an able and scientific manner. It is calculated that the work will make two volumes in octavo.

Mr Park, the antiquary, who has lately gratified the literary world with his extended edition of Lord Orford's Royal and Noble Authors, has been engaged also in preparing for publication a new edition of the Harleian Miscellany, the first volume of which is soon expected to appear. This valuable repository of curious tracts and historical documents, which has of late years become exceedingly rare, will, in the new edition, receive considerable augmentation: the Harleian MSS. deposited in the British Museum, having furnished sufficient materials, it is thought, for the formation of two supplemental volumes to those formerly collected by Oldys.

The author of Celtic Researches has another work in preparation.

M. Chaptal, who lately resigned the office of Secretary of State for the Home Department, in the French government, for the avowed purpose of devoting himself exclusively to science, has just completed a capital work on the Application of Chemistry to the Arts. A translation has been undertaken in London, and will appear in the course of the month.

Mr. William Spence, F. L. S. has in the press a work intitled "Britain independent of Commerce." The object of this publication is to shew, in opposition to the commonly received doctrines, that this nation does not gain any accession of riches from her trade; that her wealth, her prosperity, and her power are wholly derived from resources inherent in herself; and consequently that we have no reason to be alarmed, although our enemies should succeed in their attempts to exclude us from commerce with every part of the globe.

To be published immediately, Travels in South America during the years 1801, 1802, 1803, and 1804, containing a description of the captain-generalship of the Caraccas, and an account of the discovery, conquest, topography, legislature, commerce, finance, and natural productions of the country; with a view of the manners and customs of the Spaniards and the native Indians. By F. Depons, late agent to the French government at Caraccas. In two volumes octavo, with a

map of the country. Translated from the French.

The second volume of Jones's History of Brecon is nearly completed for the press.

The Grammar of Philosophy, on the approved plan of Goldsmith's Grammar of Geography, and Robinson's Grammar of History may shortly be expected.

On the first of September next will be published, a new edition of Bossuet's Universal History, by the translator of Pascal's Thoughts. It is printing elegantly on wove paper, in one volume, demy octavo, with a portrait by Audinet.

Mr. G. Rowlands, senior surgeon to the Infirmary and Lying-In-Charity in Chelsea, will shortly publish a Statement of the Result of Excision of the Breast, in a great number of cases of schirrus and cancer, in which a new remedy is introduced, of considerable efficacy in palliating that complaint.

Dr. Adams, physician to the Small-Pox Hospital, will soon publish a Popular View of the present State of Knowledge in the Practice of Vaccination.

Speedily will appear a Dissertation on Hydrocephalus Acutus, or Dropsy in the Brain, by J. Cheyne, M. D. in imperial octavo, illustrated by a series of Clinical cases and dissections.

Dr. Walker has prepared for the press an Essay on Vaccination, with some account of its rise and progress, of the authors who first established the practice, and of the associations formed in the metropolis for its future propagation.

Volumes I. to VIII. of the *new edition of* Bishop Hall's Works, have been regularly published, once a quarter; of these, vols I. and II contain the *Contemplations;* vols. III. and IV. the *Expositions of hard Texts;* vol. V. is the Bishop's *Sermons,* vol. VI. his *Devotional Writings;* and vols. VII. and VIII. his *Practical Writings;* vol. IX. containing the whole of his *Polemical Works,* which should appear, in regular course, at Midsummer will be delayed a month or two beyond that time, by its magnitude (extending to about 800 pages,) and the great quantity of the notes; Vol X. including the *Miscellaneous Works,* with a *Life, Glossary, Index, &c.* will appear in the winter.

A new edition of Sir William Jones's Works, with a life of the author, by Lord Teignmouth, in 13 octavo volumes, is in preparation.

Dr. Jarrold of Manchester, author of Dissertations on Man, &c. has in the press, Dissertations on the Form and Colour of the Person of Man, in a quarto volume.

Mr. Elton has nearly completed a poetical translation of Hesiod, with dissertations and curious notes.

Lord Byron, a minor, will publish a volume of poems in the course of this month.

Mr. Belfour's version of a poem on the Dignity and Charms of Music, from the Spanish of Tomas de Yriarte, will speedily appear.

Mr. Coleridge has two new volumes of poems in the press, which will shortly make their appearance.

A new publication has lately been announced to the public under the title of the Encyclopedia of Manufactures. It is supposed that the undertaking will be completed in eight or ten volumes octavo. The proprietors intend to publish a part every two months, containing six sheets of letter-press, with a sufficient number of plates to illustrate the different subjects, making a volume annually.

It is proposed to publish by subscription a series of antient allegorical, historical and legendary paintings in fresco, discovered, in the summer of 1804, on the walls of the Chapel of the Trinity, at Stratford upon Avon, in Warwickshire, from drawings made at the time of their discovery by Mr. Thomas Fisher: also views and sections, illustrating the architecture of the chapel.

The work will consist of seventeen antient paintings in fresco, exhibiting specimens of the art in two distinct ages, but both prior to the Reformation. They were brought to light by the accidental removal of white-wash during the repair of the chapel in 1804, and the opportunity thus offered for making drawings of them was embraced. The subsequent destruction of the originals suggests the propriety of now offering copies of them to the public, lest, through any accident which may hereafter befal the drawings, every memorial of them should be lost.

To render this publication as complete as possible, it is thought expedient to add views of the chapel, exterior and interior, with other plates, illustrative of its architecture; also letter-press, descriptive of the paintings, and of the style and probable periods of their execution. This work will be printed on super-royal folio, and published in three parts, price 2l. 2s. each, a few copies on imperial paper, price 3l. 3s. each part. The first part, containing

eight paintings, and a suitable title-page, in colours, is now ready for publication, and the whole will be completed within the ensuing twelve months; and as no more copies will be coloured than are subscribed for, an early subscription will of course facilitate the publication of the work.

The favourable reception of the quarto edition of Henry's Commentary on the Bible, as edited by the Rev. Messrs. Burder and Hughes, has induced the publisher of it to print a handsome edition of Henry's Miscellaneous Works; as a valuable supplement to it, and every other edition of the Commentary on the Bible completing the whole of Mr. Henry's writings, and forming a most excellent Library of useful and sacred knowledge, at a moderate expense.

The work is now proceeding with care, and is computed to extend to above nine hundred pages, forming one handsome volume quarto; to be published in three parts, price eight shillings each; but as the translation of the Latin and Greek parts will add considerably to the work, a correct estimate cannot be made; but the publisher engages, whatever be its extent, that the whole purchase shall not exceed twenty-six shillings. Part I. price eight shillings, will be published on Sept. 1. containing two hundred and forty pages, elegantly printed in quarto, on wove paper, with a Chronological Diagram, exhibited on twelve historical cylinders, displaying at one view the rise, revolutions, and fall of empires and states, from the flood to the year 1807, demonstrating the exact agreement of Scripture prophecy with the events of universal history. This chart will be full coloured, and, as it is an exhibition equally useful to the attentive reader of Scripture or History, will be sold separate, price five shillings. Parts II. and III. will be published at equal periods of three months, on the same days as the Commentary. To gratify the lovers of taste, a few copies are taken off with superior care on royal paper, hot pressed, and done up in boards, price twelve shillings. The same allowance to ministers as is given in Mr. Bagster's edition of Henry's Commentary, viz. purchasers of six, one gratis; ten, two gratis; or when fifteen, three gratis; and so on for any number.

The Rev. M. Collinson has a Life of Thuanus in the press, which will be comprised in an octavo volume.

Mr. William Nicholson is printing a new Chemical Dictionary, in a large volume octavo, which may be expected in three or four months.

Mr. Card, author of the History of the Revolutions in Russia, &c. has in the press a life of Charlemagne, which will form one volume in octavo.

To be speedily published, handsomely printed in octavo, The Romish Church; or, a Historical and Critical View of some of the leading Doctrines of the Church of Rome, in a series of discourses preached at Bishopswearmouth, in the year 1806; being a compilation from Secker and others, interwoven with the sentiments and remarks of the preacher, and containing a reply to Mr. Des Mahi's book "The Truth of the Catholic Religion proved from the Holy Scriptures;" with notes, by the Rev. George Stephenson, M. A. Vicar of Kelloe, Curate of Bishopswearmouth, Durham, and formerly Fellow of Magdalen College, Oxford.

On the same day will be published, a very handsome edition, in one volume, demy octavo, seven shillings in boards, Evangelical Solutions and Replies to sixty-one Cases of Conscience and Questions of great importance, by Pike and Hayward.

GERMANY.

M. J. G. Schneider has published a second edition, revised and augmented, of his critical Greek and German Vocabulary, intended to facilitate the Knowledge of the Greek authors. (*Kritisches Griechisch-Deutsches Woerterbuch* 4to. *Jena Frommann.* 8. 12 gr.)

M. Schraell, bookseller, has just published at Vienna, a History of Wallachia, in modern Greek, title Ιστορια των Ουλαλλαχων; it is translated from a MS. mentioned by M. Engel, in his History of Moldavia, printed at Halle, 1804.

SWEDEN.

Baron Hermelin's *Map* of the Governments of Gothenburg and Bohus.

Svenska Lafvarnas Färghistoria, or Methods of applying Swedish Lichens in dying, 4th No.

The Dalecarlians, an Heroic Poem, by G. Engzell.

The History of Greece, by Goldsmith, revised and translated by A. Gar. Silverstolfe.

Swedish Zoology, 3d No.

Grammar of the Russian Language, by *Gröning*.

Collections on the Art of Mining, 4th part, by Swedenstjerna and others.

SWITZERLAND.

M. A. Adet's Principles of Chemistry have been translated into German, by M. D. Huber, and published at Basle. (*Grundlage der Chemie*, 8vo. pp. 420. fin.)

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us :—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

The Shepherd's Guide: being a Practical Treatise on the various Diseases of Sheep, their causes, and the best means of preventing them; with Observations on the most suitable Farm-Stocking for the various Climates of this Country; by James Hogg the Ettrick Shepherd. 8vo. 7s. 6d.

ASTROLOGY.

Curious Sydereal Speculation; comprising the Nativity of Napoleon Bonaparte, Emperor of the French. Embellished with a Copper-Plate Engraving, being an exact Likeness of the Despot, executed by Wilson. By John Worsdale. 4to. 6s. boards.

BIOGRAPHY.

Some Account of the Public Life, and a Selection from the unpublished Writings, of the Earl of Macartney; the latter consisting of Extracts from an Account of the Russian Empire, a Sketch of the Political History of Ireland, and a Journal of an Embassy from the King of Great Britain to the Emperor of China. By John Barrow, F. R. S. Author of Travels in China, and Southern Africa, and of a Voyage to Cochin-China. 2 vols. 4to. 3l. 3s. boards.

Life of the Apostle Paul, as related by Luke the Evangelist, by Joseph Gurney Bevan, 8vo. 6s. boards.

The Life of the Right Hon. C. J. Fox, late principal Secretary of State for foreign Affairs, and comprehending a brief view of the times in which he lived; some account of his principal Contemporaries, his occasional Verses, and other Productions. Illustrated with Engravings, 12mo. 5s. 6d. boards.

Memoirs of the Life of Isaac Pennington, collected by Joseph Gurney Bevan, 8vo. 5s. 6d. boards.

Horatii Opera cum Scholiis Veteribus castigavit, et Notis illustravit G. Baxterus: Varias Lectiones et Observationes addidit J. M. Gesnerus; quibus et suas adspersit J. C. Zeunius. Royal 8vo. Price 14s boards. Quarto fine paper. 28s. do.

Bionis, Moschi, et Tyrtæi; quæ supersunt. Græce et Latine. foolscap 8vo. 4s 6d. boards. printed at the University Press Edinburgh.

COMMERCE.

Considerations upon the Trade with India, and the Policy of continuing the Company's Monopoly. 4to. 7s. 6d, boards.

EDUCATION.

Tales for Mothers and Daughters; by Miss Woodland. 4 vols. 18mo. 12s. half bound.

Authentic Memoirs of the Little Man and the little Maid, with Music by Dr. Calcott. 1s. 6d. plain 2s. 6d. coloured.

A Compendious History of England, from the Invasion of the Romans, under Julius Cæsar to the Peace of Amiens, in 1802. with 33 wood cuts, by Bewick, 18mo. 12s. 6d.

A Classical Dictionary, for the Use of Schools; containing under its different Heads, every thing illustrative and explanatory of the Mythology, History, Geography, Manners, Customs, &c. occurring in the Greek and Roman Authors, generally read in all Public Seminaries; and intended as a Medium between the scanty and defective Description of proper Names subjoined to Latin Dictionaries and a more voluminous Work of the same kind. By Thomas Browne, L. L. D. Second Edition, 12mo. 7s. bound.

FINE ARTS.

A Picturesque Representation of the Naval, Military, and Miscellaneous Costumes of Great Britain, in 300 coloured Plates. By John A. Atkinson, with a Descriptive Essay on the subject of each Plate, in English and French, to be completed in three volumes. Vol. I. folio. 5l. 5s. boards.

HISTORY.

A Chart of Ancient Historians, by R. C. Taunton. M. A. 3s. 6d.

De Orygynale Cronykil of Scotland, be Androw of Wyntoun, Priour of sanct serfis ynche in Lock Levyn, with Notes and a glossary by David M'Pherson 4to. 3l. 3s. boards.

MEDICINE.

An Essay on the Nature of Fever, being an attempt to ascertain the Principles of its Treatment by A. Phillips Wilson. M. D. F. R. S. Fellow of the Royal College of Physicians, Edinburgh &c. 8vo. 5s.

The Anatomy and Surgical Treatment o

Crural and Umbilical Hernia, by Astley Cooper, F. R. S. folio, Part 2, 11, 2l. 2s. boards.

Observations on the Application of Lunar Caustic in Strictures of the Urethra and Œsophagus. By M. W. Andrews, M. D. 8vo. 5s. 6d. boards.

A Mechanical Analysis of the general Construction of Trusses used for the Relief and Cure of Ruptures. By Robert Salmon, of Woburn, Bedfordshire, 8vo. price 3s. 6. sewed.

Letters upon the Establishment of the Volunteer Corps; and Domestic Military Arrangements of Great Britain. By James Ferguson, Esq. Advocate, 8vo. 3s. boards.

MISCELLANIES.

The Discovery of the New and Natural Era of Mankind, and the Means of carrying it into Effect, number I. 2s. 6d.

Notes and Observations on Part of the History of the British Isles; by Robert Cowper, M. D. F. R. S. 2s. 6d.

Ludicrous Debates among the Gods and Goddesses. 1s. 6d.

The Fashionable World Reformed, being Reflections on Theatrical representations &c. By Philokosmos 2s. 6d.

Dissertation on the Gipseys, Representing their Manner of Life, Family Economy, Occupation, Trades Marriages Education Sickness, Death Burial, Religion, Language, Sciences Arts &c. with an Historical Enquiry concerning their Origin and First Appearance in Europe.

The Code of Health and Longevity; or, a concise View of the Principles calculated for the Preservation of Health, and the Attainment of long Life. By Sir John Sinclair, Bart. 4 Vols. 8vo. 2l. 8s. boards.

The Posthumous Works of Mrs. Chapone; containing her Correspondence with Mr. Richardson on the Subject of Parental Authority and Filial Obedience; a Series of Letters to Mrs. Elizabeth Carter; and some Fugitive Pieces, never before published. To these is prefixed an Authentic Life of the Author; drawn up by her Family. 2 Vols. Foolscap 8vo. 7s. 6d. boards.

The Beauties of the Edinburgh Review, alias the Stinkpot of Literature, by John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris, price 2s. 6d. sewed.

The Lounger's Common place Book, containing one hundred articles, none of which have been printed in any of the former Volumes, Vol. 4. 8vo.

The Annual Review, and History of Literature; for 1806, by Arthur Aikin, royal 8vo. 21s. boards.

The Works of Sir William Jones, with a Life of the Author; by Lord Teignmouth. 13 Vols. 8vo. 6l. 16s. 6d. boards.

The Posthumous Works of Mrs. Chapone, with an Account of her Life and Character, 2 Vols. foolscap 8vo 7s. 6d. boards.

POETRY.

Poems, Originals and Translations, by P. J. Ducarel, Esq. price 7s. boards.

Poems, Moral, Descriptive and Elegiac, by the Rev. J. Thomson, 2 vols. 12mo. 10s. 6d. boards.

Rhymes, Original and Translated, chiefly in the Epigrammatic Style, by Fleming John Brisco, 12mo. price 6s. boards.

Sympathy, Landscapes in Verse, Tears of Genius, Cottage Pictures, and other Poems; revised, corrected, and illustrated with Notes, embellished with beautiful Engravings by Cardon, from original Designs by Loutherbourg and Barker; by S. J. Pratt, Esq. 10s. 6d. boards.

The Epics of the Ton; or, the Glories of the Great World, a Poem, in Two Books, with Notes and Illustrations, 8vo. 7s. 6d.

POLITICS.

An Essay on the History and Effect of the Coronation Oath, including observations on a Bill recently submitted to the Consideration of the House of Commons, by Joseph Dillon, Esq. 2s. 6d.

Sur la Cause des Malheurs de L'Europe, depuis 1789 jusqu'en 1807, par M. De L'isle, Emigré François, 8vo. 2s. 6d. sewed.

Letters of Scævola, part I, price 1s. sewed.

Plain Facts, or the new Ministry convicted by their own Deeds, 3d. sewed.

The Poll for the Election of two Representatives in Parliament, for the University of Cambridge, on Friday May 8, 1807, by John Beverley, M. A. 2vo. 2s.

A Letter addressed to Sir Francis Burdett, bart. on the Conduct which the Electors ought to pursue in the present awful Crisis. 6d.

A Letter stating the Causes which led to the recent Event which has agitated the British Empire, &c. 6d.

Means adequate to the present Crisis and future Prosperity and Happiness of the Empire; or, Proposals for the Management of Public Affairs, and for procuring an immediate, advantageous, secure and permanent Peace. 5s.

Letters addressed to the Right Hon. Ld. M—on the late Expeditions to the Spanish

Main; and on the Expediency of a gradual and systematical Emancipation of Spanish America; including the Sketch of a Plan for effecting it in a Manner beneficial to Great Britain and that Country. By a Native of Spanish America. price 2s. 6d.

THEOLOGY.

The Churchman's Remembrancer, containing Extracts from a Work entitled Appello Evangelium, for the true Doctrine of Divine Predestination, concorded with the Orthodox Doctrine of God's Free Grace and Man's Free Will. By John Flaifair, B. D. No. 5. price 5s.

Sermons on Various Important Subjects by the Rev. D. Mathew Galt, A.M. 8vo. price 7s. boards.

Sermons on the Doctrines and Duties of Natural Religion as connected with Christianity by the Rev. Dr. Dalgleish Minister of Peebles, 4 vols. 8vo. 1l. 8s. boards.

A plain and easy Introduction to the Principles of Natural and Revealed Religion, with a comprehensive View of the Reasonableness and Certainty of the Christian Dispensation, intended for Young Students in particular, and exhibiting much of the Substance of Dr. Jenkins' learned Work, long out of print, on the same Subject. By a Clergyman of the Church of England. In 2 vols. 12mo. price 8s. boards.

A Concise View of the History of Religious Knowledge from the Creation of the World to the Establishment of Christianity. Intended as an Introduction for Young Persons and others.

TOPOGRAPHY.

A View of the Mineralogy, Agriculture, Fisheries, manufactures, &c. of the Island of Arran, interspersed with notices of Antiquities, &c. &c. means suggested for improving the Agriculture, and Fisheries, and introducing Manufactures into the Highland and Islands of Scotland, by the Rev. James Headrick. 8vo. 10s. 6d.

Delineations of St. Andrews: being a particular Account of every thing remarkable in the History and Present State of of the City and Ruins, the University, and other interesting Objects of that ancient Ecclesiastical Capital of Scotland. Including many curious Anecdotes and Events in Scotch History. By James Grierson. 12mo. 5s. boards. Embellished with Plates.

Some account of New Zealand; particularly the Bay of Islands and surrounding Country; describing its Soil and Productions, the Religion and Government, Language, Arts, Manufactures, Manners, Customs, and Amusements of the Natives; together with general observations upon the Intercourse of Europeans with Savages, &c. Account of New Zealand brought to England by John Savage Esq Surgeon, and corresponding Member of the Royal Jennerian Society. 8vo. 5s. 6d.

TRAVELS.

A Tour through Holland, along the Right and Left Banks of the Rhine, to Darmstadt, in the Summer and Autumn of 1806, with numerous and beautiful Engravings; by Sir John Carr. 42s. 4d. boards.

Travels in the Year 1806, from Italy to England through the Tyrol, Styria, Bohemia, Gallicia, Poland, and Livonia; containing the particulars of the Liberation of Mrs. Spencer Smith, from the hands of the French Police, and of her subsequent Flight through the Countries above-mentioned; effected and written by the Marquis De Salvo, member of the Academy of Sciences and Literature of Turin, &c. 7s. boards.

The same work in Italian. 10s. 6d.

The Journal of a Tour through Ireland in the year 1806, describing an Iter of, above One Thousand Miles; to which is prefixed an Account of the Invasion 1170, by Earl Strongbow, and by Sir Richard Cott Hoare Bart. 8vo. 10s. 6d.

VETERINARY MEDICINE.

A Treatise on Veterinary Medicine; in Two Volumes, Vol. I. containing a Compendium of the Veterinary Art; or, an accurate Description of the Diseases of the Horse, and their mode of Treatment; the Anatomy and Physiology of the Foot; and the Principle and Practice of Shoeing, illustrated by Plates. With Observations on Stable Management Feeding, Exercise, and Condition. Vol II. containing Materia Medica and Pharmacopœia. By James White, of Exeter, 2 vols. 12mo. 12s. bds.

CORRESPONDENCE.

A press of matter compels us to postpone any public notice of our friend Mr. B.'s communication. The favours of numerous other correspondents will receive due attention, though not specifically acknowledged.

ERRATUM—p. 542 l. penult. *for* nature *read* a mature.